

The
BOY PROBLEM
IN
THE HOME

WILLIAM BYRON FORBUSH PH.D.

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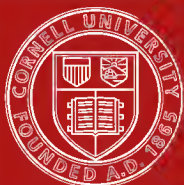
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THE BOY PROBLEM IN
THE HOME

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By
WILLIAM BYRON FORBUSH
Author of "The Boy Problem"



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PREFACE

THIS book differs in several ways from others written upon the home training of children. It is entirely about boys. It deals with boys at all ages. (Some writers dodge the high-school age.) It has to do solely with three things: home government, sex discipline and religious nurture.

There are many other interesting phases of the education of boys. There is the boy in relation to his gang, but the author has treated that in his earlier book, "The Boy Problem." There is the boy in relation to the school and society, but the author has touched that in "The Coming Generation." Then there is the boy and the church, but in "Church Work with Boys" the writer has thought about that. Other phases remain: the natural repugnance of boys to Botticelli; their immunity from the great English classics; their affinity for the baseball page in the morning papers; their scorn of afternoon tea. Only lack of space has prevented consideration of these genial themes in this book.

The sons who inspired "The Boy Problem" in 1901 have now grown to manhood. Had they not all turned out well this book would not have been written. Yet they have not been referred to often here, because they have not been clinical subjects. They have rather been like friends who drop into an artist's studio while he is painting an allegorical picture and consent occasionally to sit for likenesses as his characters. After the author has outlined his theories they have been obliging enough usually to look the part.

But there is one, whose eternal girlhood hardly suggests even now that she is a mother, to whom they and this book and the author owe everything.

WILLIAM BYRON FORBUSH.

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WHAT THE PROBLEM IS

"OUR aim in the discipline of children," says Edward Howard Griggs, "is to lead them to love and will the best."

This is the aim, and it is the only right aim. The training of our children is not for the purpose of protecting ourselves or themselves or the public from their misdeeds, nor even for the purpose of forcibly preventing them from committing them.

Another way of saying the same thing is to remark that, while the discipline of obedience to us may be necessary during early childhood, it is only in order that the child may become able later to obey himself. Patterson Du Bois puts it this way: "'I will conquer that child, no matter what it may cost him!' boasts the misguided parent. But suppose the parent should say, 'I will help that child to conquer himself, no matter what it may cost me.'"

Griggs illustrates the two kinds of obedience in the following allusion: "The Greeks, who believed so thoroughly in the positive view of life, have given us the clue to the right method of moral culture in the old story of the Sirens. Both Ulysses and Orpheus passed the Sirens, escaped falling victims to the allurements of evil, but how differently. When Ulysses realized that he was near the Sirens he had the ears of his sailors stopped, and caused himself to be bound to the mast. When he came within hearing of the Siren music he was charmed by it and struggled to free himself, calling loudly to the sailors to release him that he might go to the sweet singers. The sailors, not hearing, were untempted, and they rowed him by. They rowed him by! That is all one can say. It was small credit to the moral character of

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Ulysses, though much to his prudential foresight. On the other hand, when Orpheus came within hearing of the Sirens, he played so sweetly upon the instrument he had invented and sang so wondrously that he was not tempted to leave the ship, nor were his comrades. It is symbolic of the whole problem of moral living: to waken from the instrument of one's own life such music that one is untempted by the Siren song of evil."

I cannot but think that Ray Stannard Baker summed up the great purpose of the home training of boys when he said once that "The one essential purpose of education is to set an individual to going from within; to start his machinery so that he will run himself."

What we are after is self-propelling goodness. We are trying to produce men who will do right because they like to.

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CHAPTER I

THE CHILD'S ATTITUDE

OUR problem is to protect our little children from self-harm through the discipline of obedience to ourselves until they are old enough to live a life of not merely defensive but of positive and joyous goodness.

Horace Bushnell, in one of his sentences of almost lyric beauty, showed insight into the reason for these long years of drill when he said: "And to make the work a sure one, the intrusted soul is allowed to have no will as yet of its own, that this motherhood may more certainly plant the angel in the man."

In order to do this well we need to learn how these children regard the law of right and the punishments by which we try to help them.

HOW THE CHILD REGARDS LAW

The young child is inherently neither obedient nor disobedient. The very liveliness of young children, the abundance of their vigorous impulses, brings them into conflict with law as represented by the wills of adults about them. As Sully says:

"The child has his natural wishes and propensities. He is full of fun, bent on his harmless tricks, and the mother has to talk seriously to him about being naughty. How can we wonder at his disliking the constraint? He has a number of inconvenient, active impulses, such as putting things in disorder, playing with water, and so forth. As we all know, he has a duck-like fondness for dirty puddles. Civilization, which wills that a child should be nicely dressed and clean,

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intervenes in the shape of the nurse and soon puts a stop to this mode of diversion. The tyro in submission, if sound in brain and limb, kicks against the restraint, yells, slaps the nurse, and so forth.

"Such collisions are perfectly normal in the first years of life. We should not care to see a child give up his inclinations at another's bidding without some little show of resistance. These conflicts are frequent and sharp in proportion to the sanity and vigor of the child. The best children, best from a biological point of view, have, I think, most of the rebel in them."

Particularly is the child resistant toward precautions set up against dangers which he does not comprehend and toward conventions, like manners and table usages, whose value he does not appreciate. Upon these, long-continued conflicts are likely to occur, and the result is that a typical year-old child is angry much of the time. He is compliant toward adults who teach him things to do, but not toward those who make him refrain from doing. To him, as Sully says, "Love is doing everything for his present enjoyment," and when his mother opposes him she must seem to him as if transformed into an ogre to torment him and make him miserable.

A healthy, natural selfishness is part of the child's nature. He must begin by, first, finding himself and, second, loving himself; and out of these two stages he must come, very gradually, to recognize his brother, his other self. We have no idea of the limitations of a baby's conscience. "People," says Lady Isabel Margesson, "will slap and scold a baby of a year and a half to two years old for being 'naughty,' and then ask it if it is 'sorry.' The baby is supposed to understand perfectly what is meant, because it first cries when it is scolded and called naughty, secondly, it comes to kiss its mother when it is asked in a kind voice if it is sorry. One

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moment's consideration of the limitations of a baby's mind and understanding, will show that the crying and the kissing are not in the least due to the ethical sense or to any conception of what 'naughty' and 'sorry' mean. They are the reaction of the mother's attitude on him. He is frightened and unhappy at her displeasure, and cries; he is comforted by her subsequent kindness, and comes to kiss her."

O'Shea says that: "One rarely sees a child before the adolescent period *ashamed* or *mortified* or *humiliated* or even *chagrined*. There is no evidence that *remorse* or *contrition* is felt before this time. The child may be *annoyed* and *sorry* and *suppliant*, and the like; but these latter attitudes are quite different."

We may say in general of a young child's attitude toward law that he eagerly seeks his own pleasure regardless of anything but forcible restraint, pain or fear; that he feels no self-condemnation; regards opposition as hostility; and that he does not care much what people think of him.

When he learns that he makes less trouble for himself by obedience than by disobedience, he obeys. He yields to fear, he submits to strength; later he is conquered by affection, at least to such an extent that he prefers caresses and pleasant expressions to scolding and alienation from his parent.

Where he cannot resist law directly he does so indirectly. He delays, he quibbles, he "eases off" obedience by doing his duty partially, he lays his blame on others, he accuses his accuser.

Yet the child likes regularity. This is perhaps a sort of elementary sense of justice. If he has been taught to arrange the dishes on his tray in an orderly manner, he soon insists on having them always placed exactly in that order. He likes to have the same commands for the same duties, and he objects to exceptions.

And what he has been made to do himself he likes to insist

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upon with his juniors. He is "a bully by birth," and what he gains by suggestion from his superiors he likes to work out on his inferiors, such as his younger brothers and the smaller boys on the street.

We can easily see what these facts imply. We ought to be reasonable ourselves, but it is largely a waste of time to *give reasons* to a young child. Restless toward coercive discipline, he would rather please than displease and after he has been made firmly and persistently to pursue a right habit he prefers the habit to irregularity. Also he learns something perhaps as to willing right by practising discipline upon his dolls and his juniors.

HOW CHILDREN BREAK THE LAW

Barnes sums up his extensive studies of the offenses of young children in the following statements:

"The most common offense is general disorder.

"One-quarter of the offenses are negative in character.

"Of the active offenses, a large proportion may be misdirected energy.

"Few children commit offenses against the Ten Commandments."

This is not a very serious indictment. A glance down one of Barnes' charts shows that below "general disorder" come destroying things, talking or whispering, neglecting work, fighting or quarreling, running away, but there is almost no story-telling or lying and no real sins or crimes. The offenses are almost all caused through abundant physical energy and restlessness, curiosity, neglecting or avoiding adult mandates and disobeying the to-them-incomprehensible codes of adult order and customs.

Concerning all these sorts of offenses there are many opportunities for us to misunderstand children, of which most of us avail ourselves.

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Take the matter of disorder. Elizabeth Harrison, in her enlightening book on "Misunderstood Children," gives us the instance of a little boy who was being brought up by a blindly conscientious aunt and who rushed into the midst of her sweeping to invite her out to see some flowers that had just come up and "were going to have a party." His entrance whirled in a gale of wind and sent the dust dancing all over the room. The aunt was in a hurry, and was annoyed by the interruption, and sent him outdoors. After what seemed to him a long time of waiting he opened the door again to ask her if she was "'most ready." Again her nearly-finished task was undone. She was angry now. True, she had not explained to him why she wanted the door kept shut, but, like many of us, she expected him to understand and obey her *intentions*.

"The child's eyes were looking up at her. He had become tired of waiting and he simply was asking if she could not come and share his new joy. He had never swept a room, and so he had not noticed that the dust had been scattered by the wind. Just a word of explanation would have made him go off happily to some new activity to await her coming. But no. She was in a hurry, and that room must be swept all over again! It was too provoking! With resentment tingling in her tone she sharply exclaimed:

"'Sammie, go out of this room immediately! And shut that door! You are a naughty, naughty boy!'

"The door closed with a bang! A moment more a chair was overthrown on the porch. The boy in his turn was now angry. She bit her lip and once more began the re-sweeping of the room. Bang! Bang! went two more chairs on the porch floor.

"The upshot was that Sammie was finally shut up in a bedroom until he would promise to be good. A season of

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kicking and screaming followed, which soon subsided into long, heart-breaking sobs.

"At last a week, tired little voice with the sobs still echoing in it called through the door: 'I will be good, Aunty'—a sob—'I will be good.' A sob—but stifled now. Instantly the door was opened and in a moment more the child was nestling in his foster mother's arms. And she was whispering in his ear: 'Aunty is so glad to have her boy back again. She was so sorry to have to punish him.' The child made no reply, but clung closer to her; his lip still trembled; the sobs, coming now and then as she rocked him to and fro, grew fainter and fainter; the loving arms that were clasped around her neck gently relaxed their hold, and soon the quiet, peaceful breathing told that the child, exhausted by his emotions, was asleep. Nature had come to his rescue and was undoing the mischief done by the poisoning of his blood with the violent excitement of the previous hour. Gently the aunt laid the limp little body on a cot, and, bending over him, she tenderly kissed the tear-stained face. For, as I have said before, she was a good woman and she dearly loved the child."

"That night when the aunt put Sammie to bed she urged him to tell God that he was sorry and to ask him to make him a good boy. After a considerable struggle he tremulously said, 'Please, God, make Sammie to be a good boy.'

"Then, as if the flood of recollection of the morning were too much for him, he added in a tone that rang with the intensity of his petition: 'And, O God, please don't let Aunt Betty speak that way to me any more!'

"The scales fell from her eyes. And with the tears streaming down her cheeks she picked him up, and as she kissed him again and again she told him that she would ask God that night *to help her to be hereafter a good aunt* and to refrain from ever speaking crossly to him again."

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To point a moral to this story would spoil it.

Most of the disorder which children cause is the result of their not comprehending that they are creating any disorder, and the rest of it is generally the result of the misdirected energy of their natural instincts. Someone speaks of a little child's "touch-hunger." Pedagogues now recognize that most ancient instinct of touch as the prime means of a child's self-education. But a nicely-dressed little lad is left alone for a little while with nothing to play with, or is told to "sit still"—an impossible task to anybody under six—or is told not to touch almost every delightful unknown object in a new place, or has never been told that he must not tug at mother's white satin gown as well as at her blue gingham, and then, after he has yielded to an instinct as imperious and proper as that of hunger to a starving man, we punish him for disobedience.

Many of the child's offenses are negative. A young child is played with until his nerves or body cry out with excited exhaustion and then is punished for being "ugly." A child is flooded with numerous and unnecessary and meaningless commands and prohibitions some of which he does not hear, others of which he does not understand and others of which he forgets and as the result is regarded by his adults as a miserable sinner who has done that which he ought not to have done and left undone that which he ought to have done, and who has no health in him.

Our misunderstandings of children's offenses should give us light upon another matter which is of importance if we are rightly to govern them.

HOW CHILDREN REGARD PUNISHMENT

The child, when punished, is frightened and is unhappy at the displeasure of his mother, and he is comforted by her subsequent kindness. He has no clear moral sense of shame,

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but he suffers through a feeling of estrangement, of loneliness, of self-restriction. Sully quotes in this connection the pathetic remark of the little boy who told his mother that if he could say to God what he liked it would be: "Love me when I'm naughty."

In the matter of response to punishments there is a difference, according to the temperament of children, even when they are very young. Mrs. Wiggin tells of the child "over Hardscrabble way" who "acted discouraged from the time it was two weeks old." Such an infant Job would evidently greet correction in a different mood from a youthful Orpheus. The nervous child soon ceases kicking and screaming when he finds himself without an audience, but there is a type of child whom no counter-irritation can deflect and no punishment prevent from carrying his expressions of wrath to the furthest extreme.

There is an interesting fact as to the matter of the response of children to authority. The respect for authority is so innate that children seldom express anger toward those from whom they have learned that they can get no advantage. And, as Mrs. Kate Upson Clark says:

"No well-managed boy lives who is not glad in his soul, whatever he may say, that his mother makes him mind, and maintains a wholesome discipline. He is proud that she can do it."

CHAPTER II

THE PARENT'S ATTITUDE

As the administrators of law, just, firm, kindly, sympathetic, and thus as the representatives of God to our ignorant, affectionate and helpless children, how much is demanded of us!

"O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope and Patience, these must be thy graces,
And in thine own heart let them first keep school."

Many of us are whipping out of our children things that we should have whipped out of ourselves before they were here.

How many mothers are thoroughly satisfied that they are capable of governing themselves before they try to govern their children, and how many more consider they are completely obedient to laws divine and human before they demand strict obedience from their children?

Our young people have a right to live the racial life. It is doubtful whether they can be completely human unless they do so. We must frequently ask ourselves with seriousness whether those acts which we object to on the part of our children are really wrong or simply happen to be annoying to us.

So much of child government consists of imitation that far more important than any special virtues or devices is the genuine goodness of the parent. Mrs. Wiggin quotes the Chinese proverb that runs: "Not the cry but the rising of a wild duck impels the flock to follow him in upward flight."

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It is nearly needless to say that real goodness is intelligent goodness. To prescribe wisely, we must know. We must know both the fault and the cause of the fault. To gain this wisdom we need every resource possible. We need retrospection into our own childhood. We need to keep that confidence of the child which shall make him always eager to try to tell why he thinks he has erred. We need that quiet and patient meditation afterward which shall make our interpretations representative of our total wisdom.

THE PARENT AS EDUCATOR

If the parent is to be a good teacher he must have the right *attitude* toward his child. There are three wrong attitudes, and there is only one right one. The three wrong attitudes are: That a child is a plaything to be used for the pleasure or amusement of his parents and adult relatives; that he is an object of compassion and therefore is to be perpetually indulged; that he is to blame and therefore is at times to be punished. The right idea is that even a little child is a person. He has rights, needs and wants all his own. As Miss Helen Webb, of England, says:

"The fact is that each child comes into this world an independent being. As soon as he has developed senses capable of feeling, seeing and hearing, he at once begins forming links, on his own account, between himself and the whole world around him, and shows himself as intelligent, or often much more intelligent, than the grown-up people he lives among. He is ready to observe and notice and reason and draw his own conclusions from everything he sees and hears, but as yet he is very ignorant, and extremely credulous; and just for these very reasons, if for no others, he puts us on our honor to be truthful and honest in all our dealings with him."

The purpose of this chapter is to show how the child may

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have his early rights and needs satisfied through the co-operation of his parents.

THE RIGHT TO ASK OBEDIENCE

For the safety of a little child, unquestioning obedience is necessary. This unquestioning obedience, however, like that of the boy who "stood on the burning deck," may be perilous if it is not based upon demands which are always reasonable, foresighted and not tyrannical. In order to be able always to give such commands, a parent needs to be in a condition of health which implies at least healthy-mindedness, a sense of humor and the possibility of self-control. A command is almost certain to be to a degree unreasonable if it is the expression of a conscious, or even an unconscious, desire to tyrannize. Parental wrath can never be effective if it is the expression of the mere feeling of the moment, instead of the outgrowth of concentrated will and reason. And if it be an expression of a desire for retaliation upon the child by the parent it is nothing else than diabolic. It is said of Joseph, in the first chapter of the Gospel according to Matthew, that he was a "just" man, which might be translated, a "fair" man. Fairness is, no doubt, the one virtue of parenthood which is most appreciated by a child, even in the early years when the nature of justice is not completely comprehended.

Is it because children are small that we find it hard to be fair with them? Says Mrs. Annie Winsor Allen: "If we thought of them as other people instead of as children, we should treat them more acceptably. We make the same mistake with almost all subordinates. Persons whose power compels our respect, we instinctively treat as we would be treated. But the further they get from equal power, the less we treat them as equals in humanity. It is wholesome to regard the children in this larger light as members of

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society like ourselves, for it would be hard to find a parent, no matter how gentle, sincere, and conscientious, who is not every day guilty of the sins of injustice and stupidity. We are unjust because we have the immunity of tyrants, and we are stupid because we are not on our guard against it. It is the more highly important that we keep strict watch over ourselves because, after all, the chief part of a child's moral training comes from seeing his parents try to do right."

What a commentary upon human weakness is her remark, "We are unjust because we have the immunity of tyrants," and upon human indolence, when she adds, "We are stupid because we are not on our guard." But the incentive to better conduct on our part is not the recognition of our weakness and indolence, but her last golden sentence: "The chief part of a child's moral training comes from seeing his parents try to do right." Do we believe this? Rather do we not like to assume infallibility? Have we not so much enjoyed that omniscience which we felt obliged to assume for their protection when our children were babies that we are tempted to carry it on into the days when it is no longer either necessary or possible?

Ennis Richmond wisely says: "In a world of mistakes, I do not think there is a greater one than that most popular idea that a child ought not to know when a grown-up person is at fault. There are two reasons for this,—what I may call a practical and a spiritual reason; in the first place, no child ever thinks any grown-up person infallible, and the more we endeavor to represent ourselves as such, the less does the child believe in our representation; and, in the second place, honesty is *the* virtue that appeals most strongly to the childish mind. We are apt to call this virtue, when speaking of it in reference to children, justice, but this is not correct. Once a child believes in our honesty, he will stand a great amount of injustice, if by injustice we mean mis-

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understanding, and the making children obey rules which originate in some mistaken idea of our own. We cannot help being sometimes unjust in our dealing with children; we can help being dishonest."

Edward Howard Griggs also believes that this method pays. "Suppose," he says, "the parent acknowledges his fault and apologizes for it: when he turns to the further question of the child's impudence his hands are strengthened. He meets the child on the plane of moral equality in reference to right action, the only plane on which any moral question can be solved. The child straightens up; it is no longer five years old or three feet high, but a human spirit to whom you have said—by your action, not in words—'My child, I see in you a spirit entrusted through some mystery of the universe for a little time to my care, and I recognize it as my earnest duty to give you whatever treatment will help you out into the sanest and sweetest life.'

"It is in the latter case that the real respect of the child is kept,—not the notion of our supposed infallibility, sure to be shattered sooner or later, but the reverence that comes from seeing more and more clearly that, through all our mistakes, we have been striving, not for our ease or comfort, but for the child's welfare."

It is of course most difficult, but who can say that it is anything but reasonable for a mother, when she has been unjustly impatient, to call her child to her side and tell him that she is sorry for what she said; that such words are always wrong no matter who says them; and that she wishes he would try to be very kind to her when he sees that she looks as if she were going to be cross? Such mothers win and hold not only the love but also the respect of their children.

To speak the truth, nobody owes anybody else any kind of obedience if he is an unreasonable person; and unless we never give an order except with the firm belief that such a rule

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is of real necessity to the child in his task of becoming a man, and purge our motives continually in doing so, we are not fully worthy of that trust which has a right to demand obedience.

Especially must we remember that the misfortunes of a little child are not punishable offenses. If his weak and clumsy hands have broken a dish or vase, no matter how rare, or overturned ink to no matter how great damage, the occasion is one for the expression of regret but not of anger. The child should be allowed to know how great is the inconvenience, should be taught how to apologize and, if such an offense is frequent, may, as far as is practicable, make restoration. There may exist a nervousness which needs investigation. Often there is merely a pretty eagerness to help. Occasionally there appears a heedlessness which must be met with some form of discipline.

THE RIGHT TO DISOBEY

The parent who is fair remembers that sometimes circumstances will justify a disobedience. A boy who had been promised a sound thrashing if he fought in the street again, came home with all the evidences of combat on his person. No word of explanation was asked or even permitted, and the whipping was administered, "one that he would be likely to remember." Fancy the chagrin of the father to learn outside that his son had won his scars in defending a small girl from the tormenting attack of a bully almost twice his own size. And he had won out, too. The apology that the father was man enough to make healed all the son's wounds, and cemented a real friendship between himself and the boy that lasted all the term of their lives.

A DISCUSSION OF FAIRNESS

One of the most important elements in the fairness of a parent is evenness of temper and action. Says Sully: "The

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slovenly discipline—if indeed discipline it is to be called—which consists in alternations of gushing fondness with almost savage severity, or fits of government and restraint interpolated between long periods of neglect and *laissez faire*, is precisely what develops the rebellious and law-resisting propensities.”

Another element in fairness is an enlightened recognition of the strength of the child's desires. Play which seems to us desultory and unimportant often involves the most eager attention and desire on the part of the child. Wantonly and unnecessarily and hastily to interrupt such play is not only an injustice and a cruelty but arouses every force of rebellion in the child's nature. Mrs. Mary Wood-Allen illustrates this very forcibly by the instance of a young merchant intent on business who, while rushing across the city on his wheel, met with a collision, resulting in bruises and dislocations which kept him from active duties for a few days. The mental currents, which had been rushing out along lines of business activity, were suddenly checked, and boiled and seethed in irritation and rebellion. “It would not have been so hard,” he said, “if I could have been let down easy; but this sudden stoppage from a point of intense activity to a state of enforced quietness is almost unbearable.”

One evening, while lying upon his sofa, he noticed that his boy, a bright little fellow of four years, was remaining up after his usual bedtime, and, calling the nurse, he commanded her to take the child to bed. The little fellow resisted with kicks and screams, was scolded and slapped by his father into sullen acquiescence and carried off rebelliously to bed. “I declare,” said the father, “that child is getting to be incorrigible. I shall certainly have to take him severely in hand.”

This remark was addressed to a friend a woman of experience, who, sitting in the room, had been a witness to the

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proceedings. The comment of the father opened the way for the expression of thoughts which were welling in her mind.

"Did you notice what the child was doing when you ordered him to bed?" she said.

"Why, no; not particularly. He was playing, I believe."

"He was very busy," said the friend. "He had a grocery store in one corner of the room, a telephone in another, and a magnificent train of cars with a coal-scuttle engine. He was taking orders from the telephone, doing up packages in the grocery store and delivering them by train. He had just very courteously assured Mrs. Brown that she should shortly have a pound of rice pudding and a bushel of baked potatoes; and had done up a pumpkin pie for Mrs. Smith, when he was rudely disturbed in his business by Sarah and carried off to bed. He resented, and probably if he could have put his thoughts into words, would have said just what you did a short time ago—that if he could have been let down easy it would not have been so hard. But to be dropped suddenly right in the midst of business was intolerable. Now, he knows that tomorrow the grocery store will have been demolished, the telephone will have disappeared, the train will have been wrecked, and if he goes into business again he will have to begin at the foundation. You think your experience is hard enough; but you know there are others at your place of business who are looking after things as well as they can. How would you feel if you knew that your store was demolished and had to be built up again from the foundation?"

"Oh, well," said the father, "but that is business. The boy was only playing."

"The boy's occupation to him was business, just as much as yours is to you; his mental activities were just as intense; the sudden checking of his currents of thought were just as

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hard to bear, and his kicks and screams were no more unreasonable in him than have been your exclamations and sufferings during the time that you have been ignominiously consigned to bed. You have been worrying over plans that were suddenly confused because of your accident; he goes to bed feeling that Mrs. Brown would be disappointed because she didn't get her rice pudding, and it was just as hard for him to bear this as it was for you to bear your experience."

"Well, what would you have me do?" said the father. "Would you let the child sit up all night because he is interested in his play?"

"No, but you might have let him down easy. Suppose you had given him fifteen minutes in which to rearrange his thoughts. Suppose you had called him up and said:

"'Well, Mr. Grocer, I would like to give you some orders, but I see that it is about time for your store to close, and I shall have to wait until tomorrow.' No doubt the little grocer would have been willing to fill your orders at once; but you could have said: 'Oh, no. Shops must close on time, so that the clerks can go home. There will be plenty of time tomorrow. I see you still have some goods to deliver, and your engineer is getting very anxious to reach the end of his run. In about fifteen minutes the engine must go into the round-house and the engineer must go home and go to bed, so as to be ready for work tomorrow.'"

"Do you not see that this would have turned the thoughts of the child into just the line that you wanted him to follow? He would have been glad to close up his shop, because that is the way men do; and as the little engineer at the end of a run he would have been very glad to go to bed and rest. Instead of a rebellious child, sobbing himself sulkily to sleep with an indestructible feeling of injustice rankling in his

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heart, as a happy little engineer he would have gone willingly to bed, to think with loving kindness of that father who had sympathized with him and helped him to close his day's labor satisfactorily."

"I see," said the father, "and I am ashamed of myself. If I could waken him I would go to him and ask him to forgive me. Sarah, bring Robbie here!"

"He is asleep," was the reply.

"Never mind; bring him anyhow."

The girl lifted the sleeping boy and carried him to his father's arms. The child's face was flushed and tear-stained; his little fists were clenched, and the long-drawn, sobbing breath showed with what a perturbed spirit he had entered into sleep.

"Poor little chap," said the father penitently, as he kissed the cheek moist with weeping; "can you forgive your father, my boy?"

The child did not waken; but his hands gently unclosed, his whole body relaxed, and, nestling his head more closely against his father's breast, he raised one chubby hand and patted the father's cheek. It was as if the loving voice had penetrated through the encasing flesh to the child's spirit, and he answered love with love. And they will always answer love with love.

THE GRACE TO OVERLOOK

The fairness which endeavors to understand the intensity of a child's desires also learns to distinguish between what is essential and what is not. As Griggs tells us: "It is fatal to take everything a child does on the same plane of seriousness; and a sense of humor, which enables us to regard as amusing childish incongruities what otherwise we should treat as annoying faults, is indispensable to the wise control of children. One value of sending the child away from home for a time is that we thereby gain perspective with

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reference to his faults, and so can concentrate our energies on helping him over those which are really important."

THE NEED OF FIRMNESS

Firmness also is a quality that is demanded of the truly conscientious and loving parent. Some people say, "If you are going to make your children obey you, then your authority will be one of force and not of affection." This is not so. Griggs again sensibly says: "Our love must have an element of iron in it. It must be willing to give pain to the loved one where that is necessary to his moral health. Parents who say, 'I love my child too much to punish him,' either mean by punishment merely whipping, or else they love, not the child and his welfare, but their own ease and comfort. It is far easier to say, 'Never mind, let it go,' than to say, 'My child, let us sit down together and try to understand what you have done and how you can be helped over your mistake,' and then to give the moral medicine that is needed."

Even the endeavor to enable the young child to understand the reasonableness of a command is futile. The parent must simply protect the child against his own folly, and the child must learn to obey. Mrs. Jane Dearborn Mills, in her book, "The Mother-Artist," gives this excellent illustration:

"'If Donald wants to make a dyspeptic of himself,' said his father, 'there needn't be any talk about it; he simply can't do it.' He was trying to persuade you to give up the habit of reasoning with the child every time you refused him anything. You had started with this error, common to mothers who think much about treating children justly, that giving him a reason would fill his heart with contentment even if he was being deprived of the only thing he wanted at the moment, and to his childish perception the only thing he ever would want. This course soon got you into trouble. Finally, a scene was this:

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“‘Mamma, there isn’t any sugar on my oatmeal!’

“‘Why, yes, dear, there is. You saw me yourself when I put it on. You can’t see it because it has melted. Don’t you know that when we put milk——’

“‘Mamma, give me some more! Give me much! I want much!’

“‘No, dear; you mustn’t have any more, because——’

“‘Give me much! I want much!’

“‘No, dear, it will make you sick.’

“‘I *want* to be sick. I *like* to be sick.’

“‘Oh, Donald, think how uncomfortable you feel when you are sick!’

“‘No, I don’t feel uncomfle! *Give* me some more sugar!’

“‘But, Donald, it makes mamma trouble to take care of you when you are sick.’

“‘You don’t *have* to take care of me.’

“‘Oh, yes, mamma couldn’t let her little boy be sick and not take care of him!’

“(A roar.) ‘Yes, you could! *Give* me some sugar.’

“Here Fred arrived on the scene. The little tyrant soon was settled by being borne upon his father’s shoulders up to his own room and going breakfastless. Fred talked more seriously now with you than ever before; and he persuaded you to try his way for a month, and if it seemed not better for the child you could go back to yours without more protest from himself.

“At first it was very hard, but steady practice made it easier in time.

“‘No, Donald, you can’t have any more sugar’—this the next day:

“‘Why not?’

“‘You did not answer.’

“‘Why-y-y-y no-o-ot?’

“‘Never mind why not. You can’t have it.’

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"A roar; but this time Fred was there. 'Donald!' he called across the table, 'will you stop, or shall papa take you upstairs, just like yesterday?'"

"The child stopped suddenly on the half-cry and gazed through tears at his father, who looked at him sternly. Donald turned to you: 'Mamma, wipe Donnie's tears.'"

That was the last conflict for sugar in his father's presence.

"The struggle was much harder when you and Donald were alone; for you had taught him skill in argument, and indeed, yourself, too; and once the habit formed, much time was necessary to get both you and him out of it when there was not the restraint of the masculine presence. However, the month saw great improvement, and your old ways have never been resumed. You learned then that the time for reasoning with a child is when he has no immediate personal interest in the matter."

The ultimate attitude of a little child who has endeavored in vain to overawe a parent by an exhibition of temper, will usually be that expressed by the child who confessed:

"I did run away, mamma; and Aunt Mary tied me up, and I hollered and kicked and hollered as loud as I could, but she never scared a bit. I guess—I guess I won't run away any more."

Miss Agnes Repplier has a charming essay, entitled "In Behalf of Parents," in which she satirizes the mother who thinks it never proper to give or enforce a command until she has persuaded the child of its reasonableness. She contrasts the parent who tells her little one forcefully to pull in his head from the open car window with another one who allowed herself to be confined for two days in a sleeping room in the company of an obstinate youngster who took an apparently satanic delight in holding her there until he had decided that he was persuaded of the justice of one of her suggestions. She retells the well-known story of the child

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who was rushing, unconscious, to the top of a precipice, when he stopped suddenly and unquestioningly at the sharp command of his mother, and she asks what would have become of the child who had been allowed to wait and get adequate *reasons*, in such a moment of peril!

Another habit of firmness is in seeing that the punishment invariably follows when it has been promised. To tell a child, "If you do that again I must do something serious to make you remember," and then when the time comes, merely repeat the threat, is worse than folly. But, of course, one must be very careful in making the first statement. If one speaks in anger, or in haste, then there is the danger of injustice, or over-severe punishment. First think whether you are doing the wisest, best thing, and then when the mind is made up as to the proper punishment, let it come with cool, even-handed justice, and one or two inflictions will cause the lesson to be remembered.

Regarding firmness as an attitude, some commonplace but sensible maxims are found in an excellent book by H. Bompas Smith, on discipline in school. They run as follows:

- "1. Never lose your head or your temper.
- "2. Make up your mind beforehand exactly what you will, and what you will not allow.
- "3. Make it perfectly clear what your standard is.
- "4. Always appear to take for granted that you will get what you want.
- "5. Having said what you will do, do not change your mind if it can possibly be avoided.
- "6. Never let a boy off from kindness of heart.
- "7. Never threaten vaguely or indulge in general declamations.
- "8. Do not grumble or implore.
- "9. Do not be always nagging.
- "10. Never let a boy argue about his punishment. If he

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approaches you in a proper way, listen to what he has to say and make him see that you desire to be reasonable, but never embark upon an altercation."

The writer, by repeating so frequently the injunction never to punish in anger, has perhaps discouraged some parent. "What shall I do?" he asks ruefully. "Shall I wait to fall upon a child when he comes up smiling to me or when I too feel in a mood of tenderness, and correct him for some past misdeed?" Irritable as most of us are, we shall hardly err in too much gentleness. Dr. Felix Adler ingeniously allows us the mood which he calls "moral warmth"; but he really makes a valid and eternal distinction when he says that we must endeavor that this warmth be consistently held toward the offense and not toward the offender, so that the punishment shall not be of a bad boy but of a good boy whom we are trying to separate from badness.

It is the opinion of many whose judgment is well worth heeding that the first day of a baby's life is not too soon to impress upon the dawning intelligence the necessity of submission to circumstances and law, of obedience to authority and the value of self-control. For example, Dr. Emelyn L. Coolidge, an eminent specialist in the care of infants, declares:

"The cry of temper should never be given in to or the mother will regret it later. Baby's training must be begun from the first day. He should not be rocked to sleep, trotted, nor walked the floor with, nor allowed to suck his thumb or 'pacifier.' All of these habits will soon have to be broken, so why begin them? He needs all the love he can get, but he should be made a happy little blessing, and not a naughty little tyrant."

This seems a severe doctrine, but the last sentence explains and justifies it. It has been sagaciously said that the moment the first, or any, baby arrives, the question presents itself, "Shall the house adjust itself to the baby, or the baby

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to the house?" No one who has seen the former condition will uphold that policy. Family love may center about a baby, but there is no reason why all the family should be upset for years by the whims of a little animal who hasn't the least idea of what he is about or how it affects others. If you have a puppy that is worth raising, you treat him substantially as well as you do your son or daughter, but you don't hesitate to compel him to behave himself, nor do you disarrange your usual manner of life. The two animals are pretty closely alike for a while; and the mother might often save herself and her baby much trouble and sorrow then and afterward, if she took a hint from the method her husband uses with his precious puppy. Almost every mother has to decide very early whether she or the newcomer is to rule. "If his mother is a washerwoman, he gets no answer," as Ernest H. Abbott remarks. "She goes about her washing and he finds his place without much remonstrance. The children of the poor are blessed with mothers who have this problem settled for them by the gaunt hand of necessity. If, however, this lordling has been born in the purple, even of a very light shade, he has a good chance of seizing the scepter at the very first grasp. He certainly will seize it and wield it relentlessly, if his mother decides to do the easiest thing. Of course, there are cases which cannot be considered normal. Ordinarily, however, the issue is not long postponed. Probably it will be most distinctly varied over a question of feeding. The foundation of an absolute monarchy within many a plain American home has been laid by allowing the diminutive heir apparent to engage in midnight feasting when every consideration of orderliness commanded sleep."

This does not necessarily imply harshness or a Spartan indifference to the little one's discomfort, or refraining from the indulgent and comforting caresses which mean so much

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to both mother and child. It is mostly the physical offenses that require parental hardness. After those requirements are satisfied there remain the intellectual and the spiritual ones, and these absolutely demand for their satisfaction those expressions of love which it is such a delight to render.

Nevertheless, whether or not parents may have the courage or think it wise to decide the question of authority in the cradle, there is no question but that a baby accustomed to submit and adjust itself to circumstances and regulations will more easily take the next step, which is obedience.

CAN A "GOOD FELLOW" BE FIRM?

O'Shea discusses the question whether it is possible to maintain firmness in these days when a parent is a real companion to his child. "Can a father be a 'good fellow' with his boys and train them in right living at the same time?" He answers the question in the affirmative: "The really competent trainer can do this. He can be on the most familiar terms with his children when the occasion permits of play relations; but when the situation demands coercion, or penalizing, he can assume the attitudes essential to the efficient performance of the task. In this way he can lead his children to properly evaluate their experiences and the various lines of conduct which they might pursue. But one who is either 'easy' or severe under all circumstances, cannot give the young the right perspective in viewing the varied possibilities of action presented to them. In our American life we need to cultivate the type of trainer who can be a playfellow and at the same time a leader."

One more remark needs to be made in reference to the attitude of parents to their children. This is concerning the necessity of absolute unity between a father and mother in home discipline. Mrs. Chenery quotes a father who said the successful management of their children had depended more

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than anything else upon a resolution made by his wife and himself upon the birth of their first child. They determined that before their children they would have no differences, even in trivial matters. This made their word seem infallible. Griggs makes this thought apply especially to fathers when he urges that "If a father sees his children little, except at mealtimes, he would better let many a fault in table manners go uncorrected, rather than give his children the notion that his main function is to reprove them."

CHAPTER III

METHODS OF GOVERNMENT

GOVERNMENT BY SUGGESTION

PERHAPS the most efficacious method of government, especially of young children, is by *suggestion*. It is the method employed in the training of young animals. It is particularly appropriate in the years when a strong personality, quality of voice, expectancy of manner, produce an almost magical influence over the child of undeveloped will. It can be wielded with good results only when this strength of personality is the expression of the character of a parent who thinks of himself as the agent of righteousness. "One reason only do I allow my children," says the mother in Mrs. Chenery's book. "This is the right thing to do; we must do the right." So then the method of the parent is not that of arbitrary mastery but that of parental aid and advice, in helping the child to do the thing rightly—that is, because it is right. The result of obedience on the part of the child to wisely-put suggestion from the parent is right habit, and, as Mrs. Wiggin says, "If we can but cultivate the *habit* of doing right, we enlist in our service one of the strongest of human agencies. Its momentum is so great that it may propel the child into the course of duty before he has time to discuss the question, or to parley with his conscience concerning it.

"We must remember that 'force of character is cumulative, and all the foregone days of virtue work their health into this.' The task need not be begun afresh each morning; yesterday's strokes are still there, and today's efforts will make the carving deeper and bolder."

An excellent illustration of a method of producing habitual

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obedience by suggestive drill that eventuated in good habit is given in Mrs. Wood-Allen's "Making the Best of Our Children." A small boy, temporarily in the care of his aunt, showed a temperamental obstinacy that obstructed the attitude of docility.

"It is evident," she said to herself, "that some irritable cells have been built into this little brain. If I could avoid arousing them, I should be glad; but he must learn to obey. How can I teach this great lesson of obedience with the least friction?"

She pondered a moment. "Why not have an obedience drill, just as they have fire drills in schools? I'll do it, and I'll get little Anna Corning to help me."

Little Anna, a bright girl of ten, was in no wise averse to spending the days in play with Robbie, and Miss Wallace explained to her what she wanted to do.

"I am going to teach you a new play called 'Orders.' The game is to see which one can do what I order the most quickly. You will show Robbie how, and I think we can have great fun."

A pointed paper cap with a paper plume was made for each child, and each carried a small flag. Miss Wallace explained such orders as "Mark time, march." "Forward, march," "Halt," etc., and, when these were learned, the drill began. Back and forth the children marched, waving their flags to the right, to the left, over their heads, leaving the flags on a chair, bringing them to Aunt Clara, carrying them behind them, in front of them, in all possible positions.

Robbie was delighted and never seemed to tire of the new game. During the two weeks that followed, little by little Miss Wallace introduced other orders, such as "Open the door," "Shut the door," "Bring that book," "Hang up your hat," etc., until Robbie grew so used to obeying in the play

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that even at other times he automatically started at a word of command and obeyed without rebellion.

One of the best facts about suggestion is that it is a thing that is always positive, and positive rather than negative influences are the effective ones with children.

"There are," says Jacob Abbott, "many cases in which, by the exercise of a little tact and ingenuity, the parent can actually secure the *co-operation* of the child in the infliction of the punishment prescribed for the curing of a fault. There are many advantages in this, when it can be done. It gives the child an interest in curing himself of the fault; it makes the punishment more effectual; and it removes almost all possibility of its producing any irritation or resentment in his mind.

"Let us suppose that some day, while she is engaged with her sewing or other household duties, and her children are playing around her, she tells them that in some great schools in Europe, when the boys are disobedient, or violate the rules, they are shut up for punishment in a kind of prison; or perhaps she entertains them with invented examples of boys that would not go to prison, and had to be taken there by force, and kept there longer on account of their contumacy; and also of other noble boys, tall and handsome, and the best players on the grounds, who went readily when they had done wrong and were ordered into confinement, and bore their punishment like men, and who were accordingly set free all the sooner on that account. Then she proposes to them the idea of adopting that plan herself, and asks them to look all about the room and find a good seat which they can have for a prison—one end of the sofa, perhaps, a stool in a corner, or a box used as a house for a kitten. I once knew an instance where a step before a door leading to a staircase served as a penitentiary, and sitting on it for a minute or less was the severest punishment required to main-

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tain the most perfect discipline in a family of young children for a long time."

GOVERNMENT BY WORDS

Another method of government is by *words*. The child must learn to obey clear and definite words before he can obey abstract ideals. Several remarks must be made about "word of command."

We must be sure that what we say is actually heard and clearly understood. It is creditable to a child that he can be so intent upon his play that he does not hear us speak; it shows that he is a child of parts.

A very frequent reason why children do not obey is that they do not attend, and so do not hear a command. Any request we make should be made in such a way as to dislodge everything else from the consciousness while we are speaking. To this end, it is well never to give an order until the child looks us squarely in the face and only while he is thus looking attentively at us. Such a habit is as good drill for attention as it is for obedience.

It is not uncommon for an unwilling child so to steel himself against orders which he knows are likely to be unpleasant that after a while he actually does not hear them. In such a case the deafness will be corrected only after the child's attitude has become altered.

Elizabeth Harrison thinks that a child should usually be given rational grounds for a command calmly and in an impersonal way, and then be given time and quiet to conquer himself, and obey, but Mrs. Chenery believes that, for the child's protection, he should be given explanations after obedience rather than before. Probably we are all agreed that it can do no harm to give reasons for our commands, when they are such that a child can appreciate.

There is a difference among children, as we can soon find out,

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as to their response to moral homilies. Sully cites the boy who listened with apparent impression to his mother's serious talk one day, but who closed the colloquy with the observation: "Mamma, when you talk you don't move your upper jaw."

Sarcasm is a kind of word-discipline which ought to be pretty nearly abolished in dealing with children. Says Du-Bois:

"There are certain elements which make practical jokes, as a rule, obnoxious. They are: Implied superiority on the part of the joker, and embarrassing ignorance, defect, or weakness on the part of the victim (note that victim is the accepted word); hence the ludicrous mental confusion or shame of the latter. In a greater or less degree these elements are present in the facetious treatment of children, and are seldom altogether absent from the most good-natured fun that is 'poked at' them."

It seldom does good—never in moments of stress—to reminisce. A forgiven fault should be forgotten, an error of which the child is ashamed should not be continually dragged like a skeleton in the closet to light, and a dereliction of yesterday ought not to be used to shed discouragement upon today. Warnings, of course, drawn from past failures, are sometimes helpful as lighthouses, but, in general, hopefulness for the uncharted future is more constructive than the revisioning of a wrecked past.

Government by word should be by means of the fewest words possible, but those timely, decisive, cheerful, and not domineering, challenging to obstinacy or irritating to wrath.

GOVERNMENT THROUGH CHOICE

Another method of government is by *giving the opportunity for a choice*. Mrs. Chenery believes that when a mother tells a child to do a thing she should expect her to do it, but if

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she asks a favor of her the child should have the privilege of refusing. It may be somewhat difficult to make this distinction, but it seems worth while to consider the possibility. It is easy to ask too much of the willing little hands and feet, and turning their help into a burden could make the children ungracious. Miss Harrison thinks that even in the matter of punishment there should be opportunity for choice. She cites the instance of a little girl of six, who was vexed by some trifle, and who thereupon set up a lusty bawl. Her mother stood without the slightest tone of disturbance in her voice, and said: "Charlotte, your noise is disturbing the rest of us. You must either stop bawling or go up to the nursery where you can be by yourself." The child continued to bawl, and the mother took out her watch and said: "I will give you just two minutes to cease your bawling and remain with us, or go up to the nursery." She stood perfectly still, holding her watch in her hand. At the end of the two minutes she said: "The two minutes are up. You have made your choice." And with the watch still in her hand she pointed to the door. The youngster deliberately turned around and walked out of the room and upstairs, still continuing to bawl.

It is probably best to give the opportunity of choice even in some things that are definitely forbidden. Instead of forcibly restraining the child who is on the way to disobey, it may be better to allow the act to continue once, so long as it is without immediate danger, and then enforce the penalty that shall prevent its occurring again. Mrs. Wood-Allen gives the following incident of treatment of a little one who had been told that he must not go outside the gate. He had disobeyed once, after being warned, and had been tied up. "He, of course, was not pleased with this restriction. Mamma talked with him very seriously and explained that he must not go outside the gate, and then released him.

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Again he disobeyed and again was promptly tied, and this was repeated until he came to understand, without any scolding or without the infliction of physical pain, that the yard was a domain wherein he could play with perfect freedom, but if he went outside he lost this freedom. It, therefore, remained for him to decide which he would do,—be free within the prescribed limits or, going beyond, lose his freedom."

The purpose of management by utilizing the choice of a child is the gradual development of his will-power. The intent is to make him choose to do right, not to force him to.

CHAPTER IV

GOVERNMENT BY PUNISHMENT

WE come now to the perplexing question of government by *punishment*. There are many false and imperfect ways of administering punishment. Some parents seem to regard it chiefly as a "right" that belongs to them. Without denying this as a fact, it seems sufficient to say that the satisfaction of the parent in punishing is the least of all the elements concerned. Punishment as an expression of the self-assertion of the parent, as an exercise to relieve his mind, as an act of revenge or anger, is unworthy of a sensible adult. It has even been questioned whether we have the right to use punishment as a means of deterrence by fear. On the whole it would appear that for the young child's self-protection it may sometimes be necessary to cause him to pause, appreciate his danger and avoid possible peril. This we can sometimes do by instilling fear of consequences.

The chief purpose of punishment, of course, is to *correct the harm*. By this is meant, not to prevent the child from performing a particularly wrong act, but so to guide him that he will form the habit of choosing right conduct instead. "It is an error," says O'Shea, "to suppose that the punishment must be necessarily useless in itself; it may even render the offender physically or mentally more able." It ought to help in self-control, awaken a love for virtue and retain the respect and favor of the child to its parent. As Griggs says: "The rage of the one punishing does not prove the punishment bad, but corrective discipline does little for moral reformation, unless we can reason with the offender to assent to its justice, if not his will to its reception."

GOVERNMENT BY PUNISHMENT

The government that teaches ought to have the following qualities, which Mrs. Wiggin names in her "Children's Rights":

"1. The discipline should be thoroughly in harmony with child-nature in general, and suited to the age and development of the particular child in question.

"2. It should appeal to the higher motives, and to the higher motives alone.

"3. It should develop kindness, helpfulness and sympathy.

"4. It should never use weapons which would tend to lower the child's self-respect.

"5. It should be thoroughly just, and the punishment, or rather the retribution, should be commensurate with the offense.

"6. It should teach respect for law, and for the rights of others.

"Finally, it should teach 'voluntary obedience, the last lesson in life, the choral song which rises from all elements and all angels,' and, as the object of true discipline is the formation of character, it should produce a human being master of his impulses, his passions, and his will."

"NATURAL" PUNISHMENT

We usually say of punishment that it should be, if possible, *natural*, by which we mean that it should be similar in character to the offense. Natural punishment is also imitative of the result which the offense, if unchecked, would be likely to produce. Every parent learns that he must be brave enough to allow his child to be taught in what is, to the child, the most impressive way, *vis.*: gaining knowledge by experience. Says one of our wisest parents:

"They must learn, they crave for experience, and if they do not cause suffering in another, and if they do not suffer themselves, how can they fully understand? To bring trouble

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on himself is to gain experience, is to fully grasp the consequences of his act; the boy is thus led to abstain from such acts in the future. Hence, anger, passion, envy, and many other actions in the child are self-correcting, self-arresting.

"If a boy were reared under such conditions that he never saw a fight, never was in one, and he never suffered from his own foolishness, what sort of a man would he make? The very best way to sharpen a boy's wits and to cure him from wanting to ride every fractious horse that his father owns, is to let him ride. Life is in living, it is an indefinite struggle and fight, and the boy who never did a foolish thing, never did a wise one."

A natural punishment imitates nature in the fact that it is both just and certain. "It is never withheld," says Mrs. Wiggin, "in weak affection, it is never given in anger, it is entirely disassociated from personal feeling. No poisoned arrow of injustice remains rankling in the child's breast; no rebellious feeling that the parent has taken advantage of his superior strength to inflict the punishment: it is perceived to be absolutely *fair*, and, being fair, it must be although painful, yet satisfactory to that sense of justice which is a passion of childhood." It is even possible thus to present corporal punishment to a child's reason. "I taught my little daughter," said a mother, "that little animals had no reasoning powers and had to be whipped, and that if she changed herself into a little wild animal she must be trained as we train such creatures."

One of the chief uses of "natural" punishment is that it is a help to convince the child of the rightfulness and wisdom of the authority of the parent. To tell a child to keep away from the fire might bring rebellion until doomsday, when one touch of the flame becomes at once convincing. It, therefore, becomes a temporary means of government, a stage

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toward the safe and cheerful acceptance of the parental authority and wisdom.

"Natural" punishment, however, has its limitations. It is not always real punishment. Says Griggs:

"The natural consequence of slovenly table-manners is exclusion from the society of the family at mealtime. Often a child likes nothing better; and, surely, to allow him to be as slovenly as he pleases alone is not to cure him of the fault, but to deprive him of just the example of good manners that may finally impress itself upon him. So the gluttonous child needs not to be allowed to gorge himself and then to suffer the natural consequences,—physical discomfort, and ultimately disease, with the increasing disgust of those about him,—but to be held persistently to rigid self-denial until the habit of controlling his appetites is formed. The child who is personally dirty needs to be held to regular habits of order and cleanliness, the over-imaginative child to definite and exact statement of reality."

Other limitations of the range of "natural" punishment are obvious. One of these limitations is that of safety. The natural result of letting a child hang out of a window would be that he would break his neck, but we do not let him go to such a length. In the higher realms of influence "natural" punishments are less successful. The natural result of a child's lying is that nobody believes anything he says, yet it is when he is just falling a prey to this habit that the mother endeavors to encourage his telling the truth by insisting on believing in his word. Thus often the corrective discipline that will be most effective in curing the child of the fault is the exact opposite of the way it would work out if uninterrupted.

The futility of merely "natural" punishment as soon as a child is old enough to have a conscience is clearly pointed out in an investigation made by Tracy. Thirty-eight per

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cent of the children said that punishment was just "because the children *ought* to obey," while only six per cent thought it should be inflicted to make them more careful in the future. In other words, the children themselves seem to insist that punishments should be regulative of the inner life and not merely outworkings of natural law.

"The attempted reduction of moral law to natural law is simply an attempt to get rid of moral law altogether. It entirely ignores the element of personality, and dilutes responsibility by placing accidents that are followed by physical pain on exactly the same level as moral dereliction. According to this 'discipline of consequences,' it should be just as wrong to stumble and hurt one's self as to disobey one's parents and be punished. But any child knows better than this without special instruction. The doctrine, moreover, utterly confuses the child's moral perspective by teaching him (by implication) that no action of his is wrong provided he can manage to escape its painful consequences."

PUNISHMENT BY DEPRIVATION

Perhaps the best of all "natural" punishments, because the most easily understood, is that of deprivation.

"Suppose a child is greedy at the table and eats with perfect indifference to all the manners which have been taught him; after some such exhibition a mother may talk to him about his faults and explain that he has no right to spoil the comfort of others, and say that if he repeats his objectionable ways he must lose his dessert the next time. Perhaps the very day following he forgets, and repeats his offenses; his mother may whisper in his ear a reminder which goes unheeded; but when the dessert comes to the table and he may have none, the punishment is so felt that it need not be repeated for several days, and a few experiences will accomplish a complete cure. If only one is firm

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and relentless, this is an unfailing way to secure one's end."

So with quarreling; children who will spoil the peace of the home by squabbles and fights may have a penalty of exactly the same kind, and have to spend an hour or more alone on Saturday, a deprivation which they will keenly feel. Any loss of pleasures is a real punishment. Many a boy would far rather take a whipping and then go fishing with the other boys than to have to stay at home and see them go without him; and so the very essence of punishment is secured.

"As children grow out of childhood, deprivation as punishment still has some validity. A girl who spends all her week's allowance and has to go without something she wishes for, or even something she really needs, is being punished in this way. A boy who must give up an anticipated trip to town because he has done wrong, remembers it for weeks and does not repeat the offense. But, of course, it is unjust on ordinary occasions suddenly to punish a child without warning. It is better at a first offense to do nothing radical, but rather explain the wrong, and say that it must not be repeated, or such and such things must follow."

In the use of deprivation it is really the *idea* of punishment, more than the thing itself, which is effective. One mother devised a system by preparing little squares of blue and white paper; when a child had been naughty it had to put one or more blue squares in a box; and when it had been good all day it put in white ones at night; at the end of the week, if the white squares predominated, there was a reward, and if the blue, none at all. Nothing could have been more simple, but it worked to a charm.

Madame Montessori tells how ingeniously she works out the *idea* of deprivation in her famous school:

"As to punishments, we have many times come in contact

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with children who disturbed the others without paying any attention to our corrections. Such children were at once examined by the physician. When the case proved to be that of a normal child, we placed one of the little tables in a corner of the room, and in this way isolated the child; having him sit in a comfortable little armchair, so placed that he might see his companions at work, and giving him those games and toys to which he was most attracted. This isolation almost always succeeded in calming the child; from his position he could see the entire assembly of his companions, and the way in which they carried on their work was an *object lesson* much more efficacious than any words of the teacher could possibly have been. Little by little, he would come to see the advantages of being one of the company working so busily before his eyes, and he would really wish to go back and do as the others did. We have in this way led back again to discipline all the children who at first seemed to rebel against it. The isolated child was always made the object of special care, almost as if he were ill. I myself, when I entered the room, went first of all directly to him, caressing him, as if he were a very little child. Then I turned my attention to the others, interesting myself in their work, asking questions about it as if they had been little men. I do not know what happened in the soul of these children whom we found it necessary to discipline, but certainly, the conversion was always very complete and lasting."

The old-fashioned punishments of putting a child in the closet or sending him supperless to bed have been rather forgotten, and wisely. A child is too often made afraid of the dark by the first punishment, and physically injured by the second. It is just as effective to put a child alone in a lighted room, and let him sit in one chair for a time, as to put him in a dark closet, and a supper of bread and milk, eaten all alone in the nursery, is better than no supper at all.

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The method of deprivation is especially effective in cases of disobedience. Says Carolyn Sherwin Bailey:

"The child who is disobedient should not be scolded. He forfeits something, instead, loses some joy perhaps because he broke a law. He was forbidden to leave the garden, to go alone across the street, but, childlike, he forgets and opens the forbidden gate, following the mirage of his immediate desire. Nancy's mother, many mothers in fact, would follow this disobedient child, bringing him back screaming and unrepentant, but the wise mother waits for the return of the little wanderer, who comes home to find his punishment awaiting him. It is nothing which his mother inflicts upon him, mercilessly. It is the punishment that he, himself, metes out. His dearest friend came to play while he was across the road enjoying in the dust and sun the spirit of the Wanderlust. His mother could not allow his little friend to stay, though. How could she, or how could she save him the little tart pie she baked, or let him go for a long delightful drive to the village with grandfather when he was not there? A little boy who runs away loses all those charming surprises. It is purely his own fault that he lost his playmate, the little tart, and the drive with grandfather. He understands all this. He is his own punishment, and his mother acts the part of the comforter rather than judge as she explains to him the unwisdom of putting the forbidden gate between his own small self and his little daily joys.

"Does this seem a simple, inefficient means of punishing a child? It is vastly more efficient than pointless scolding and physical force. The former dulls a child mentally, and the latter warps him both mentally and physically. The method of depriving a child of some pleasure as a result of his disobedience is such a reasonable punishment that it makes a deep impression on the child's plastic brain tissue, and is recalled the next time he is tempted to disobey. He

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invades the pantry and eats forbidden sweets. As a result he has no sweets for several days—how could he when he ate them all? He upsets his father's inkwell, spoiling books and papers on the library table. He is required to assist in cleaning the table, but no further notice of his carelessness is taken. The next day, the next week, possibly he sees a fascinating new book in the toy shop which he wants, oh, so much, but the book is denied him. How can he be given a new and beautiful book when he was so careless as to spoil with spilled ink his father's precious volumes? A few such deprivations will suffice to cure a child of any habits of disobedience. It will be a wholesome cure, too, brought about naturally by the child himself and at the expense of no nervous strain on the part of the mother. He learns to weigh his actions, asking himself what will be their consequences as far as he, himself, is concerned. Gradually he forms this habit of forethought, weighing in the balance the possible result of his disobedience upon the world at large—and at last wins out in the fight. He learns to obey."

CORPORAL PUNISHMENT

We now come to the most difficult question of all, that of *corporal punishment*. This, which was once the chief means of correction, is being superseded by other modes of control. All of us recognize that it must be administered with the greatest caution. We have, we may hope, outgrown forever the period when civilized parents spanked to relieve their own minds. In the discipline of young children, where the parent is both judge and executioner, the most impartial justice and perfect self-control are required, if corporal punishment is ever to be administered. A child may seem to deserve to be treated like an animal, but we don't wish our treatment to make him into an animal. The child has trouble enough in adjusting his little body, without having his delicate

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nervous structure continually upset by shaking or other physical assaults. Edison tells how a box on the ear, administered by an angry man, made him deaf for life. No child should ever know the indignity and danger of a blow on the head or face. George Eliot advocated "a little tingling in soft, safe places." Surely no one could ever hear the long-continued and agonizing cries of a child upon whom pain has been inflicted without realizing that such a method of punishment can never be justifiable, except as it may prevent some worse ill. Lady Isabel Margesson thinks that, "Few parents, perhaps only one in a hundred, are to be trusted to administer it wisely."

The argument for corporal punishment is that obstinacy and insubordination require the application of force as a corrective. "Obedience," says Carl Werner, "is the foundation-stone of the entire structure of discipline. There is a good deal in discipline besides obedience, but without obedience there is no discipline. Disobedience calls for a punishment that is short, direct and impressive. A sharp tap on the palm of a boy's hand, or on the calf of his leg—or two or five or ten—is the only kind of penance I know of, that fills the requirements. It is the one short and sure road to an immediate result. Naturalists tell us that the sense of touch is the first experienced by the new-born child. It is the first and quickest wire from the outer world to the brain. Then come hearing and smelling and seeing, and long after these come the moral perceptions—the power of deduction, of right and wrong. My experience has been that this first sense continues to be the live wire until well on toward the maturity of the child—if the child is a boy.

"Corporal punishment is resorted to for one kind of offense only—disobedience. Absolutely for no other.

"Corporal punishment consists of a few sharp taps on the

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palm or calf with a thin wood ruler, having no metal attached to it.

"The boy is never punished in the presence of a third person, even a brother or sister.

"Punishment is never administered with the slightest sign of anger or under excitement.

"Punishment must partake of the nature of a ceremony rather than of a torture; it must be regarded as a duty; not as a personal retaliation.

"Punishment is always prefaced with a simple, brief, but definite explanation, like this:

"My boy, listen: I love you and I do not like to hurt you. But every boy *must* be made to obey his father and mother, and this seems to be the only way to make you do it. So remember! Every time you disobey me you shall be punished. When I tell you to do a thing, you must do it instantly, without a moment's delay. If you hesitate, if you wait to be told the second time, you will be punished. When I speak, you must act. Just as sure as you are standing here before me, this punishment will follow every time you do not do as you are told.' "

Children themselves, according to O'Shea, Barnes and Darrah, often regard whipping as the just and reasonable penalty for certain misdeeds. "If," says O'Shea, "it be plainly merited, it probably does not crush the spirit of the offender, as the philosopher sitting in his armchair and working with preconceived premises sometimes reasons that it will. If a child is in continual conflict with his social environment because he insists on doing what, in the nature of things, he cannot do, and day after day there is verbal contest between himself and those who are responsible for his well-being, then would it not be better for all concerned occasionally to have the question of leadership definitely settled by the application of force, if necessary?" In this

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view of the case corporal punishment is "natural" punishment, for the representatives of law and order have the right to be reckoned with when we are counting the consequences of deeds. On the other hand, corporal punishment is not to be resorted to on every occasion. If a boy is always whipped for certain kinds of wrong-doing, he is apt to reach the conclusion that everything for which he is not whipped (or everything in which he is not found out) is permissible. Corporal punishment by wholesale is a judgment upon the carelessness, indolence and cruelty of the parents. Said Horace Mann: "I confess that I have been amazed and overwhelmed, to see a teacher spend an hour at the blackboard, explaining arithmetical questions, and another hour on the reading or grammar lessons; and, in the meantime, as though it were only some interlude, seize a boy by the collar, drag him to the floor, castigate him, and remand him to his seat,—the whole process not occupying two minutes. Such laborious processes for the intellect, such summary dealings with the heart!"

There is no way of deciding beforehand on general principles, just what remedy will be used for a particular moral malady of a child. Lady Isabel Margesson gives the following prescription for a case of habitual noisy crying:

"The casual 'slap' or 'smack' administered in a hasty spirit, often only enrages a child, and should never be given. If, on the contrary, there is a passion for crying, and one can see the child is giving himself up to temper, then it is highly desirable to put him to bed, turn him over on his face and give him a sound whipping. He should be left alone to cry for a minute or two, although the passion and fury may seem at first even to increase. After he has found relief in tears, is the time for some explanation and talk about obedience and crying. Probably the result will be a fresh outburst, and then a second whipping should be given, and again the ...

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child should be left alone for a short time. After this he begins to feel he gains nothing by crying, and for fear of another 'dose' begins to exert self-control. This is the moment when he will probably listen to a gentle, rambling, explanatory talk and story of another child. After being left alone and quiet for a time he should be fondled and kissed, and his mother's love, in trying to help him to be obedient, explained. The whole occasion may be made very impressive if, before leaving his bed, the child says his prayers with his mother's arms round him. He should afterwards be allowed to stay with his mother and occupy himself happily and quietly for an hour or two. This detailed account of a 'whipping' has been given because it has been the successful experience of many years, and has borne the following good results:

"1. It cuts short a passionate outburst that may have dangerous physical effects, and *prevents its ever reaching its full strength.*

"2. It impresses a child's mind with the necessity for obedience, for he does not easily forget such an impressive function which is made purposely to center round the term obedience.

"3. It gives him a real power of self-control on future occasions when a repetition will be known to be imminent.

"4. It saves a child from worrying little penalties and naggings. He must obey, or he will have to undergo the same process again. It is not, therefore, necessary to worry him with constant threatenings of placing him in the corner, slapping him, putting him to bed, depriving him of pleasures. The child obeys because he recognizes and dislikes the one consequence of disobeying. Gradually the idea of obedience, the necessity for giving up his own way cheerfully, dawns on him, and the contest, with a few intermittent storms, is over."

Two items of common sense about punishment ought to be

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remembered. One is about *promptness* in correction. Children's memories are so short that they feel a sense of injustice for being sent to bed early or deprived of some pleasure after they have forgotten what the punishment is for or at least have ceased to feel the enormity of the offense. The other is about the unfortunate habit some parents have of using bedtime as the Day of Judgment. As the talk grows more serious the tired child gets more nervous and usually ends with a cry. Now a child should always go to sleep happily or else his rest is unrefreshing, and he has the poorest kind of preparation for being good the next day.

There is, however, a beautiful way to utilize bedtime, if the child is in a normal condition, for a loving and constructive motivation. We quote here Doctor LeGrand Kerr:

"It is usually best to introduce the subject for correction in a roundabout way, beginning, perhaps, with a story which in its main features parallels the thing which needs correction. Fictitious names may be used and the child is then led into expressing an opinion as to the various acts of these fictitious persons. Even while the story is being told, he may see an analogy between it and his own acts. Then, when the child has made his decision, clinch it quickly with just as few words as possible and make a short appeal to the child's better nature. Do not sermonize. Then follow with the word of encouragement, 'I know that you are going to try to do better after this; you can be good and you are going to, I know.' Then comes the word of good cheer and caresses; the child is left happy, contented and more amenable to moral guidance."

Whatever the form of punishment which, after deliberation, we think it best to use, we need to recall again just what the purpose of punishment is. Let us have it in the concise words of Kirtley:

"When punishment is truly deserved, it must be given and

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the occasion made an epoch in the life of the boy. It is not to be made an end in itself, nor a matter of retribution, nor any one's vindication, but an education to the boy. It must, first of all, bring him back to the line of rectitude from which he departed. It must awaken in him, not alone a sense of the majesty of right and truth, but a new desire to conform his life to it. It must be the means of starting a new habit and giving him a new attitude of mind toward what is right, and a new respect for those who stand in this severe way for what is right and true, a new respect for himself, which comes through self-reproach and then self-rectification. It must promote every virtue in him and reinforce every worthy motive. That must be the aim of the one who inflicts the punishment, or his deed is worse than the boy's offense."

CHAPTER V

GOVERNMENT BY REWARD

ANOTHER method of government is that by means of *reward*. We all recognize that this is a stimulation that needs to be used in small doses. Mrs. Wiggin says, "The child delights to work for you, to please you if he can, to do his tasks well enough to win your favorable notice, and the breath of praise is sweet to his nostrils. It is right and justifiable that he should have this praise, and it will be an aid to his spiritual development, if bestowed with discrimination. Only Titanic strength of character can endure constant discouragement and failure, and yet work steadily onward, and the weak, undeveloped human being needs a word of approval now and then to show him that he is on the right track, and that his efforts are appreciated. Of course, the kind and the frequency of the praise bestowed depend entirely upon the nature of the child." The reward of praise is usually safe if it be just, but it is not safe to exclaim of a fairly good accomplishment, "Splendid! Perfect!" for it is not true that it is splendid, and nothing could possibly be perfect. To praise extravagantly is to make the superlative so cheap that it is no longer valued. The child thus becomes easily satisfied with mediocre attainments.

The use of physical rewards for virtue tends to substitute wrong inducement. "There are," says Mrs. Wiggin, "of course, certain simple rewards which can be used with safety, and which the child easily sees to be the natural results of good conduct. If his treatment of the household pussy has been kind and gentle, he may well be trusted with a pet of his own; if he puts his toys away carefully when asked to do

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so, father will notice the neat room when he comes home; if he learns his lessons well and quickly, he will have the more time to work in the garden; and the suggestion of these natural consequences is legitimate and of good effect.

"It is always safer, no doubt, to appeal to a love of pleasure in children than to a fear of pain, yet bribes and *extraneous rewards* inevitably breed selfishness and corruption, and lead the child to expect conditions in life which will never be realized. Though retribution of one kind or another follows quickly on the heels of wrong-doing, yet virtue is commonly its own reward, and it is as well that the child should learn this at the beginning of life."

GOVERNMENT BY EMULATION

There is a similar danger in government by *emulation*. It was Walter Savage Landor who defined ambition as "avarice on stilts." Doing well for the sake either of physical reward or of outdoing a competitor is at its best only an ugly kind of virtue. Says George McDonald, "No work noble or lastingly good can come of any emulation where the motive is greed. I think the two motives are spiritually the same." It is hard to encourage a young child to emulate a super-excellent brother or neighbor without causing him to look upon the one whom he emulates with at least mild hatred and envy.

GOVERNMENT BY ACTIVITY

Government by *activity* refers to everything which we suggest in the direction of positive action on the part of the child, or in place of whatever would hinder all that happy, eager doing which itself is self-government.

The parent who takes her children as her partners in the work of the home and who becomes their partner in their play has chosen not only the easiest but the most productive way of government. In thus living with her children a real

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life, she has the opportunity to help them expel the evil by doing the good, as she becomes to them alternately play-fellow and leader.

This subject is treated in some fullness in the chapter on "Religious Nurture" under the caption, "Teaching about Duty."

The discussion has shown us that no one form of management is infallible or universal in application. The parent himself must take each child, each case and each remedy separately and study each and all before he prescribes from his moral-medicine chest.

CHAPTER VI

SEX DISCIPLINE

WHATEVER be the differences of opinion of scholars as to the advisability of sex instruction in the schools, they are all united as to its necessity in the home. The great task, therefore, is to prepare fathers and mothers for this important duty.

The best authorities are telling us that what the child needs is not a single lecture covering all the branches of the subject, but information at different periods suited to the needs of each period; that information alone is not preventive of vice; that the strength for pure living must come from within rather than without, and that sex idealism is much more important than sex instruction. In the search for an inclusive term which should embrace this large program which we are endeavoring to compass, the phrase "sex discipline" has been fixed upon as suitable for the purpose.

METHODS

The methods by which the parent may discipline his son are these: First, by answering his questions; second, by always telling him the truth; third, by satisfying his legitimate curiosity at each stage of boyhood; fourth, by furnishing him a series of facts as he needs them, either by telling them to him or by reading them to him, as one may think better; fifth, by questioning him at times in order to discover if there is more that he ought to know; sixth, by keeping his confidence so that he may miss no knowledge nor inspiration that will be helpful to him; seventh, by defending him so far as possible against unnecessary temptation and error.

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WHO IS THE BEST ONE TO DO IT?

This parental task cannot be done in the best way by means of books. Many books upon this subject are uninteresting. Some are shallow and void of information. Some tell too little to give instruction, and others tell so much that they excite undesirable emotions. The special book which may fall into a boy's hands is pretty certain not to be graded for that boy's intelligence, and being ready-made it usually omits the answer to the call of the moment. For small boys such books are usually full of faith when what the small boy needs is facts. For large boys they are often too pathological and lack the needed element of inspiration.

All such books are best used by parents. They give the information which the parent himself needs. It is occasionally wise, when the parent is unusually timid, for him to lend such a book to his son. If he does so, he should either read it to him or see that the boy actually reads it and then help interpret it to him. In other words, the book is loaned to the boy as an entering wedge to a frank conversation. Such books, when loaned, should be taken back by the parent after they are used. Otherwise they may pass into the hands of other boys whose parents are unwilling that they should read them or to whom they are unsuitable.

Physicians are not the best persons to perform this task. Some of them are too technical in their expressions; others are too cynical in the attitude toward humanity; a few of them are themselves loose-livers. Some scare boys by their manner; others invariably suggest disease. Few of them are natural pedagogues. Since the information which boys should have cannot be given them in one lesson, a single consultation with a physician is inadequate. To turn a boy over to a doctor does not lessen the fact that the parent is responsible for the son.

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Occasionally, where the physician is well known and the parent has had a previous conversation with the boy upon the matter, it may be well in later boyhood to allow the boy to go to the doctor "for the fullest information," so that he may feel that nothing has been concealed that he ought to know. In such a case, the parent should always ask the boy afterward what the doctor has said, and use this also as an entering wedge for free conversation.

Whenever the boy needs slight surgical attention, of course he should wait upon a physician in company with his father, and certain instruction may be appropriate at that consultation.

Teachers are not the best persons to do this work. They are not so well informed as physicians and there is often a barrier between them and their pupils. In this kind of education alone we try to sate and not stimulate curiosity. The schoolroom, the atmosphere of which is that of curiosity, therefore does not seem to give quite the right environment for this kind of instruction. Gymnasium instructors sometimes work under favorable circumstances to reinforce the instruction of the father.

Ministers are not the best persons for this work. Through earnestness they are apt to scare children and more apt to moralize than to instruct. Their attitude toward these matters, while generally wholesome, sometimes smacks of sentimentality or an unduly ascetic view of life.

Professional lecturers and so-called "experts" are not the best people to help boys. So many people who study the subject of sex become morbid upon it that we may wisely distrust even the character of those who give themselves entirely to this kind of teaching. Since it is not a social subject, it does not lend itself to public gatherings. Public instruction must necessarily be vague and ill-adapted to the individual. Lectures on purity, which English boys call

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"smut jaws," are often followed by unwholesome conversation between boys and may tend toward impurity rather than morality.

THE PERIODS OF BOYHOOD

There is a general unanimity of agreement among those who have studied the matter that there are three periods of boyhood, each of which has its own individual characteristics. These are, roughly speaking, the years before eight, the years between nine and fourteen, and the years after fifteen; or the primary years, the grammar-school years and the high-school years. So far as the need of information is concerned, the periods are two rather than three. That is, the first two periods, or the years before the sex nature awakens, are the years of general preparation, while the adolescent years are the years when the matter is a personal problem. Dr. Ira S. Wile names these periods as follows: the age of mythology, the age of chivalry, and the age of civic awakening. These distinctions are excellent. As to the approach appropriate to each of these periods, the boy in the first period needs facts; in the second period, a wholesome development of his emotions and imagination; and in the third, self-control. It is generally agreed that the proper person to guide or discipline the boy during the first period is his mother, during the second, his mother and father, and during the third, his father.

The information naturally to be given is as follows: during the first period, as to the decorous, sanitary care of sex organs, and, in answer to questions, as to the origins and renewals of life; during the second period, as to the desirability of clean thoughts and wholesome physical living, the development of the generative apparatus, the naturalness of seminal discharges, with such review as may be needed of previous instruction; during the third period, as to a regimen of self-mastery and chastity, the chivalrous attitude

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toward woman, and the peril of the sexual plagues, with special instructions for marriage.

THE BOY BEFORE EIGHT

The boy before eight needs two items of instruction: first, as to his personal toilet, and, second, as to the origins and renewal of life.

Parents should be satisfied very early that the child's private parts are in a normal condition. Tightness of the foreskin is an indication for circumcision, an operation so harmless that many parents and some entire races always have it performed soon after birth. The result is to keep the organ clean and unirritated, to lessen the temptation to self-handling, to reduce later the frequency of seminal losses and to temper the sensual nature.

The child should be shown early how to retract the foreskin and cleanse the parts at the bath and told that they should not be handled for any other purpose. All children should, for reasons of health and comfort, sleep alone; also that they may not learn to meddle with each other. They should be told to treat with scorn and fury any one who suggests such an act. If a child eats simple and non-stimulating food, wears loose clothing and is normal and clean, this habit should not become troublesome during this period. Should it have appeared because of any neglect by the parents, it can usually be cured after some of the information suggested below has been given and the boy has been encouraged to sleep with his hands outside the bedclothes.

Little children need some suggestions about modesty. It is well to explain that some parts of the body are not exhibited because they are like the house drains, not shameful but unsightly, or occasion may be taken to show how men's clothing among savages was originally intended chiefly to protect these sensitive and important parts from injury, and

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so it has grown to be "our custom" to keep them out of sight. The child may also be told that whatever the parents may tell him about those organs is rather in the nature of a secret between themselves and him, here again not because the subject is shameful, as it is not, but just as we do not tell our neighbors about our acts of toilet, our prayers or our family affairs. Some children cannot keep any kind of secret, but the harm they can do by repeating what their parents tell them properly about these matters need not be exaggerated.

Some explanation of the origins and renewal of life should be made to all children, at least before they begin to go to school. The occasion would better be in answer to some inevitable question, stimulated perhaps by observation in the farmyard or in the human family life, or by some attempt at revelation by a playmate. The very best of all opportunities that comes, apart from the child's own suggestion, is when a new baby is expected in the home or neighborhood. The evening is a good time, when the light is shaded and the child is in the mother's lap, too sleepy to discuss the matter, but in the mood of content and gratitude.

As to the parents' manner in telling this story, one or two reassuring things may be said. Do not be self-conscious. "In the experience of childhood," as Dr. Wile reminds us, "all acts have equal rank." We think his questions serious when they are only innocent. He may even already have shocked us by the use of some vulgar word or phrase, but it has been only through ignorance or bravado. Our own manner should be matter-of-fact, as if what we are to tell is not esoteric or unusual to grown-ups, earnest but not flip-pant, and, above all, honest, since we cannot exact honesty from him in all realms unless we grant it to him in this one. We should be sure he is attentive, so that he really gets what we are giving him, that he is satisfied, so that he will remem-

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ber, and that we keep his confidence, so that we may resume the subject when necessary. We may think it worth while to question him some days later, to be sure he has grasped what we were saying, and to continue to do this after he has made any new acquaintances whom we do not know very much about. The mother may often wisely postpone an answer to a specific inquiry to some more propitious time, or until she is better prepared to answer it, so long as she keeps her appointment. But the parent who postpones the questions of his child for an indefinite period, promising that later "if he will come to him he will answer," will find that the child will never come back. He will get his information another way.

It helps bind the family together in this intimate matter if, when a point of difficulty arises, she says confidently, "Father will know," and arranges that he shall give the answer.

There are two questions which a young child might ask, and probably will, during these early years.

MOTHERHOOD

One is this: "Where did I come from?" or "How are babies born?" or some other query which leads to the mother's part in the renewal of life.

We may suppose that by this time most parents are agreed that "the stork story" and "the doctor story" are unnecessary. Even if an allegory is desirable during the first five years, one much more beautiful and fitting may be drawn from the nest or the cradle than from the bird. Neither, according to the author's conviction, is it necessary to make the long and devious explanation by way of the plant and animal world. I am sure we do it more because we are shy than because the method is helpful. In some ways, it seems more important to teach the difference rather than the sim-

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ilarity between man and animals, for there will come a time when we shall want the boy to know that with animals a normal sex life is an instinct, but with men it is an achievement. We do not wish to encourage the idea that they are to act like the animals. Yet for the present, the "farmyard method" and the "flower-garden method" are useful as *supports* for the human story. True though it is that "all life comes from the egg," how much more simple it is to teach at once that all human life comes from parents. And why not tell little children immediately that *mothers are the life-bearers*, and that the little child himself was carried in a nest in his mother's body close under her heart and was born into the world, as all little ones are, through the gates of birth? Soon after the mother has given this fact, the father ought to take the child into his arms and tell the boy how long it was and how hard and how perilous for the dear mother, and that he owes her his best love always, since his life in this beautiful world was given by hers and at the risk of hers. After this, the universality of birth in the animal world may be instanced as it comes to the child's observation in the dog, the cat and the rabbit. Yet there are differences which need always to be strongly held in calling attention to these analogies: the human life is immeasurably above that of any of the animals; human parents love before they mate, and they care for their children throughout their lifetime as none of the animals do. Analogies from the plant world are not very direct or clear. It is quite possible for a child to absorb a great many botanical and other biological facts, and not apply them to himself until it is too late.

FATHERHOOD

The other question which the young child may ask is as to the father's part in reproduction. It may be stimulated by observation of his pets or other animals. It may merely be an inquiry as to the purpose of his own sex organs, of which

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he has been urged to take care. It is often asked by the child when taking a bath.

Whether the question is really asked or not, the writer believes that the truth should be told very early. It is much better to tell it when the child is innocent and the information is received by the child absolutely without any sex-consciousness. It is much easier to tell it when the parent is not self-conscious. There is something illogical in "playing up" motherhood and entirely ignoring fatherhood, which is the vocation for which this child is being prepared. We do not use the strongest motive for the protection of the organs of generation when we refrain knowledge of their use. True, the young child may partly forget what we tell him now, but it will be easier later to remind him than to try to reveal it *de novo*. Knowledge of the sex-differences early may prevent some embarrassing situations which otherwise are quite inevitable.

Since it has been found that the majority of boys by the age of ten have some idea, usually coarsened and garbled, of the father's share in reproduction, it is the writer's conviction that by that time, at least, each boy should be informed by his own father in what a father's part in the renewal of life consists.

The essential thing to tell is that as the mother is the life-bearer, so *the father is the life-giver*. The child may be informed that, if he takes good care of himself and grows up strong and pure, some day he will have within his body, in the region already indicated, seeds of life. Tell him, too, that his outer tube, the penis as it is called, must carry those seeds of life into some mother-nest, of which he has been told, where, after they have been joined to tiny egg-cells of that mother, a little baby may come into being. The story, thus told, will impress any little child as a beautiful miracle-play. In all such explanation the scientific names of the parts may

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be mentioned, so that the child in search for appellations will not cling to the vulgar ones. Here again occasional confirmation of fact may be noted in the neighboring birds and pets.

There are a number of important advantages in the approach thus indicated.

It starts not, as such teaching usually does, from the individual—his wants, his pleasures, his introspections—but from the family, the first social unit, the greatest human fact, to which we should focus attention throughout, and for which we should demand early and lifelong loyalty.

It lays the foundation of self-control in sufficient motives and correct ideas. A child gets no other conception of the use of the sex organs from his companions or his other associations on the street than that it is primarily for personal and sensual pleasure. From his father should come the thought that it is chiefly intended as the instrument for handing down the life of the family and for his own virile development as a future man in that family.

It satisfies and allays normal curiosity and thus sets the child free to continue to be childlike, and not inquisitive, furtive or baffled. This method would seem to meet the objections of Münsterberg, who is about the only opponent of sex education. He thinks such knowledge to be hygienically advantageous but emotionally upsetting to a boy. Give it early enough, when it is first wanted, and it furnishes the hygienic protection without the emotional disturbance.

How sound and satisfying was the testimony of the boy who, after talking these matters over with his chums, and becoming disgusted with the evident subterfuges which had been retailed to them by their parents, exclaimed: "Let's go and ask my mother. She always tells the truth!"

CHAPTER VII

RELIGIOUS NURTURE

THE CHILD'S NURTURE

WHAT shall we teach the little child about religion? Remembering that he is perfectly credulous, but also that he is of limited capacity, naturally we should teach him only what he is ready for. Instead of volunteering information upon all sorts of religious topics, our conversation should be chiefly confined to those things in which he shows a ready interest; and our religious replies should be almost entirely to questions that he raises himself.

TEACHING ABOUT GOD

Little children will believe about God whatever we tell them, because they always believe what they are told; and in this respect there is, as Professor Coe tells us, "no difference discernible between belief in God, the Sand Man or the Black Man."

President Hall thinks that "the child's conception of God should not be personal or too familiar *at first*, but that He should appear distant and vague, inspiring awe and reverence far more than love; in a word, as the God of nature, rather than as devoted to lovable ministrations to the child's individual wants. The latter should be taught to be a faithful servant rather than as a favorite of God." This is not quite the view of God which is usually given first to children by their parents. The peril of such a conception is that God, being removed from humanity both by distance and by nature, becomes to the child a sort of religious watchman. Harry E. Bartow tells how his little boy once came in, saying: "I was

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playing in the yard, and God looked down on me, and I said, 'I don't like you to look at me, God.'" Mr. Bartow therefore proceeded to dwell much upon God's love and to tell him that God watched to see how good and happy he was. "That God we told him about did not dislike naughty boys; He loved all boys, but was happier when boys were good."

Most parents teach about God as Jesus did, as our Father, perhaps unconsciously expecting that this thought will be interpreted by human parenthood. It may not be wholly sentiment which causes us to approve the following anecdote, which illustrates how the child reads his social experience with his parents into his thought of God. The story is told by Coe. "Mamma," said a small boy, "do you know what I'm going to do the first thing when I get to heaven? I'm going to run up to the heavenly Father and give Him a kiss!"

So near is the child to the animal world that we cannot reach to the depth of his nature unless we touch the animal and passionate as well as the spiritual. The child must be made manly before he can become godlike. In no better way does the mother reveal the love of God than by her anxiety so to satisfy the child's physical needs as to reveal her own love to him. The sense of perpetual comfort and care not only makes the child feel at home in his world, but makes him convinced that God is a person there. The sharing of physical life has in it, as Dr. Coe suggests, the sacredness of incarnation. The essential method of education is the sharing of life between a higher and a lower person, whereby the principle of incarnation is carried forward in each new generation.

This care of the body of the child has another religious value, too, in that protecting the child as a good animal is the wholesomest way to prepare him to become a good Christian.

But even this thought of the Fatherhood of God does not

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entirely satisfy the child, because it does not seem to fill the spaces of the universe with his presence. There is still much that is dark and mysterious which the child cannot explain. We may therefore agree with President Hall, that anything that stimulates the child's thoughts about the unseen world, which makes him believe that nature is alive and friendly, is truly religious teaching. Whatever fosters the sense of being at home in the universe, or in any way teaches the sense of the oneness of it, is leading toward the desired end.

The first question which suggests to the mother the necessity of telling the child about God is usually a question of cause. Dr. George E. Dawson cites a child, probably his own, who began with his fourth year and seemed always to be trying to find out where things come from originally and who keeps the world a-going. "Who makes the birds?" "Who made the very first bird?" "Who fixed their wings so they can fly?" "Who takes care of the birds and rabbits in the winter, when the snow is on the ground?" "Who makes the grass grow?" "Who makes the trees?" "Who makes them shed their leaves and get them back again?" "Who made the sand and rocks in Forest Park?" "Who made the Connecticut River?" "Who keeps it from running dry?" "Who makes it thunder?" "Who put the moon in the sky?" "Who made the whole world?" "Who made people?" "Who made me?" "Does God make everything?" "Who made God?" "Was God already made?" "Is God everywhere?" Such were the questions asked again and again, with all sorts of comments in reply to the answers that were given. The question of *what* is the origin of things was seldom or never asked. It was always *who*; and when the personal cause the child was seeking was named "God" in connection with numerous objects he finally generalized by asking if God makes everything. Earl Barnes cites a four-

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year-old girl who asked more definite questions. "What does God eat? Is it chopped grass? Doesn't God have any dinner? Did Robinson Crusoe live before God? Who was before God? Is rain God's tears running out of the sky? How did God put the moon in the sky?"

Mrs. Edith Read Mumford says:

"The romance of fairies, gnomes and sprites is, to my mind, full of spiritual truth. Every flower, every leaf, every object around us, has a spirit of its own; is fraught with mystery. They are more than material objects; they are, as it were, thoughts of the Creative Power clothed in matter. Can the Spirit of love, of power, of beauty, of humor, embodied in the world, be more fitly expressed for the child than in this undergrowth, as it were, of tiny creatures, haunting the night, when the 'humans' are asleep; this world of moral, immoral and non-moral fairy beings?"

Because of the vividness with which children clothe inanimate things with life we must be cautious about telling children things which they may magnify into terrorizing objects. It is cruel to tell children stories about "The Bad Man," "The Big Bear that will catch you," etc. Bolton suggests that even the good fairies and Santa Claus should never be represented as dwelling too near. Let them be the "good men away off." A child may suffer great mental agony if he thinks that even dear old Santa Claus lives in the kitchen chimney.

In teaching little children about God, Jesus must be left for the present in their thought, no matter what be the theological beliefs of the parents, rather, as Horace Bushnell said, "as the good Carpenter saving the world" than as Deity. Any other idea is likely to be grotesque. Their attitude toward him should be that of loyalty. The thought: "You must not do this because father and mother would not like it" may be extended to include Jesus. They should feel to

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him a similar allegiance, admiration and affection, with something of hero-worship added. To develop such loyalty in childhood is to do the greatest thing that can be done for the shaping of character.

TEACHING ABOUT DUTY

The child's conception of duty is always concrete; it always takes the form of some definite thing to be done or to be left undone *now*.

It consists therefore almost entirely in the forming of correct habits of doing the customary things that are to be done and of inhibiting the things that are customarily not to be done.

Habit is not morality, but habits are the root of morality. "However eager you may be that your child should conscientiously press toward the right," says G. Spiller; "however convinced you may be of the small value of mere good habits, yet you can only reasonably hope for conscious love of the right when good habits have paved the way. Your whole hope of making children love the right life depends entirely on the pre-supposition that the desire to be good does not encounter a mob of bad habits. It depends also upon your continued watchfulness in this direction, never allowing anarchy to enter into your children's souls." And Dr. Arthur Holmes puts it even more concretely when he says: "The problem of character-making with the child from one to twelve years of age resolves itself into making good habits by having the child *do things*."

Let there be regularity in meals, going to bed, getting up, etc. Let there be order in picking up things and putting them away after playing. A good suggestion for this is a big box, with a cover or a low shelf, where the baby may pile things up. A child should be taught early to restrain certain impulses, like crying and anger, the natural processes of

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nature, through regularity, and at the same time gradually learn to wait for a few minutes for something he wants. Especially must the habit of silence at proper times be cultivated in a little child, not only that he may not disturb others, but that he may not miss some experience or opportunity to learn himself.

HABIT-FORMING

First of all the good habits of life in importance is absolute, unquestioning obedience to father, mother, nurse, teacher or law. When the child reaches for articles on the table and the parent says, "No, no," that should be as final as the later recognition of one of the laws of nature. We shall never succeed in making of the child a moral person if he does not realize early that there are higher laws than the law of his will. The higher law is the law of absolute right, of which, throughout childhood, the parent is herself trying to be the embodiment. With very young children no reason need be given for our commands. "It is enough to them," says Mrs. Cradock, "that 'mother or nurse says so.' Gradually, as they learn that what mother or nurse says is always right, they will learn to co-operate in this matter of obedience. This is, indeed, what we have to aim at. Blind, unreasoning obedience must come first; but unless it leads the children to govern themselves, it is not worth much." The child has such good will that we need neither persuade nor force him to obey, but only "clear-sightedly remove the various moral and physical obstructions which lie in the way of his obedience, with the confident expectation that his latent instinct will develop spontaneously in the new and favorable conditions."

As the child grows older, the number of conscious motives to obedience increases. Impulse is strengthened by loyal allegiance and the experience of prudence by the experience of joy in duty. A mother, who was herself a well-known

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writer for children, has recorded in some notes on her children that when one of her little girls had declined to accede to her wish she used to say to her: "Oh, yes; I think when you have remembered how pleasant it is to oblige others you will do it." "I will think about it, mamma," the child would reply, laughing, and then go and hide her head behind a sofa pillow which she called her "thinking-corner." In half a minute she would come out and say: "Oh, yes, mamma; I have thought about it, and I will do it." This strikes me as an admirable combination of regulative suggestion with the consciousness of using her own will, which yet maintained the needed measure of guidance and loyalty.

Though we do not undergo the waste of time to give reasons, we must, of course, be reasonable ourselves. Many of the children's offenses are due to the unreasonableness of their parents. Some mothers are so secure in their own infallibility that they mistake what they hear from "the convolutions of a smooth-lipped shell" for the thunders of the everlasting sea. To watch a woman with an Alice-in-Wonderland type of mind assume the sceptre of a pope with the insensibility of a goldfish is to observe an instance of divine sovereignty for which there is no cure and from which there is no appeal. Our very authority tempts us to a lust for power and for an exhibition of our power over our children. This lust for power itself brings blindness and causes us often to do our children pitiable injustice.

Among the habits suitable to little children none is more important than that of self-directed play. It is possible at a very early period to begin training the child to play by himself for gradually lengthening periods. It is also possible within the earliest years for him to acquire the habits of joy in little things and in home-made playthings, and increasingly to take charge of his own time and his own amusement.

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Some one may say that all this tends to make the child an automaton. He does good now as a matter of routine, but this does not mean that we may predict that he will do good in the future. Now, this is exactly what the vitality of habit does accomplish. "Children," says W. B. Drummond, "are creatures of habit in nothing more than this: that a particular line of conduct which they once pursue, for any reason whatever, becomes a source of childish preference—the germ of a bias toward certain lines of action, the possible foundation of a scheme of moral values." The child is pre-eminently a traditionalist. When he has once or twice conformed, he desires thereafter always to conform. Ernest Abbott cites a mother who came into the nursery one Sunday afternoon and found her little boy studying. She was surprised, and said: "We try to keep Sunday different from other days. After this we shall understand that you are not to study on Sunday." A little more than two weeks later the boy came home from school and said, "Sammy is a funny boy." Sammy was a schoolmate. "What has he done?" inquired Paul's mother. "Why, Sammy gets his lessons on Sunday." Two Sundays had sufficed for the establishment of a new purpose in a relation so complete that a violation of it by another had seemed to him grotesque.

Perhaps the child outgrows this automatic relation to righteousness sometimes earlier than we think, owing to his intense personifying of things; his sense of loyalty to right may be as early and as powerful as that of loyalty to persons. Mrs. Dorothy Canfield Fisher says: "I know a child not yet quite three, who, by the maddeningly persistent interrogations characteristic of his age, has succeeded in extracting from a pair of gardening elders an explanation of the difference between weeds and flowers, and who has been so struck with this information that he has, entirely of his own volition, enlisted himself in the army of natural-born reformers.

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With the personal note of very little children, who find it impossible to think in terms at all abstract, he has constructed in his baby mind an exciting drama in the garden, unfolding itself before his eyes—a drama in which he acts, by virtue of his comparatively huge size and giant strength, the generous rôle of *deus ex machina*, constantly rescuing beauty beset by her foes. He throws himself upon a weed, uproots it and casts it away with the righteously indignant exclamation: 'Horrid old weed! Stop eating the flowers' dinner!'

Our children do not entirely satisfy us. They develop, even before they enter school, many bad habits. What shall we do about these bad habits? The first thing to try is to ignore them entirely. Take, for example, the impulse toward "bad language." The child constantly picks up expressions absolutely meaningless to him, some of which are shocking to us who are older. "If," says Irving King, "one of these expressions is ignored by his elders or playmates, it never comes to the focus of attention and probably is permanently dropped. A three-year-old boy in a refined family was once trying to tell his mother and sisters about something, but they, being busy, did not pay attention to him and several times asked him to repeat his story. Finally, he cried out impatiently: 'Go to ——! Do you hear that?' He had found the expression no one knew where, and as no one paid the least attention to it, he never said it again. If he had been scolded 'for using such naughty words,' he would probably have been out with it again at the next appropriate moment." If this does not work, we may place the child in an environment where, by unconscious imitation, he will acquire correct habits and will forget the old ones. This is Dr. Holmes' method of playing an instinct against a habit. The instinct of imitation conquers the habit of slang dialect and profanity.

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HABITS OF REVERENCE

The importance of the habit of courtesy of demeanor lies in the fact that courtesy is a form of reverence. "Courtesy," as Dr. Hodges tells us, "expresses our recognition of the presence of others, and is, at its highest, the expression of the presence of God."

Out of this very authority of ours and out of this courtesy which we inculcate in the children comes that distinct relation to the Divine which we know as reverence. By the absoluteness of our authority the will of the child is saved from caprice and feels the power of steadiness. "Such authority," says Dr. Hall, "excites a unique, unfathomable sense of reverence, which brings the capacity for will culture—that strongest and soundest of all moral motives." It is at first felt only toward persons, but it soon becomes possible to transfer that reverence toward the person of God.

"Children," says Mrs. Mumford, "are not ready for prayer at any fixed period in their lives. In some the instinct of affection and gratitude is late in developing. If they do not greatly love the father whom they have seen, how can they love a Father whom they have not seen? And if they do not love, are they ready to pray? The first condition of all religion is merging of self-love into other love. Love goes before faith. Not to love is not to believe, for it is love which makes us feel that the object is worthy of our faith. Bit by bit, in the case of such children, we need to develop the loving side of their nature and watch for our opportunity to tell them of God. Some children can truly pray before they are three; others not till much later. But the earlier the better, if the prayer is real. Until they can pray themselves we must let them see that we pray for them. But when they begin to be capable of unselfish love toward those around them, begin to grow in their power of imagination—on some specially glad day, when we are tucking them up at

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night, we can remind them of all the glad things in their lives—recall the joys of that day, the beautiful sunshine, the flowers in the garden, the romp with Father, the kisses and the hugs at bedtime, till the little one glows with conscious joy! Then we can ask: 'Who gives you all this joy? Who makes Father and Mother love you? Who makes you love them—the loving that makes you so glad?' We can tell them it is God who gives all good things. Would they like to thank God? If the children respond, and they will respond if we have chosen the right moment, with their eyes shut and hands reverently folded, we let them say their first spontaneous prayer: 'Thank you for making me happy; please make everybody happy,' is one such first prayer. The form of prayer may depend upon the child and our suggestions to the child; but we must see that it is real."

REVERENCE IN PRAYER

The importance of reverent attitudes is that they readily become to the child the physical expression of the moral feeling. "The child's first ideas of prayer," Froebel said, "come to him when an infant by the mother's kneeling beside his crib in silent prayer; her bowed head and kneeling body tell of submission to and reverence for a power greater than herself; her tone of voice when she speaks of sacred things is far more effectual with the little listener than the words she says."

Mrs. Cradock tells of a man who once said to her: "I do not remember anything my mother said to me about my behavior at prayers, but what did impress me and what I can never forget is her own intense reverence as she knelt beside me when I said my childish prayers. That impressed me, though her words are all forgotten."

It hardly needs to be said that kneeling in a cold room is not sacred and that the necessary haste to get into bed

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destroys any sense of reverence. Many young children love to say their prayers on what William Canton's "W. V." called mother's "blessed lap of heaven." Why should a child pray at his mother's knee? Is there any reason except that it is a pretty sight? Mother is not God. She, too, needs to pray. Is it not better for mother and child to kneel side by side?

The child should be alone with his mother when he says his prayers. Charming as is the sight of a kneeling baby, it is an outrage to the spirit of reverence to bring him, as some careless parents do, into the parlor in the presence of guests to say his bedtime petitions, or to allow him to be visited or disturbed while he is repeating them. I am sure we must agree with Dr. Henry Woodward Hurlbert, that "Any parent who, for the amusement of a dinner party or a social circle, will thus draw aside the curtain of the Holy of Holies, into which she may have been permitted to enter with her child into God's very presence, seems ill-fitted to be intrusted with a child. If ever a confessional should be considered sacredly confidential, it is that at a mother's knee. Let us plead with people to shut the doors of their lips on such a theme and to discourage in every way we know how the common modern practice. No sign of the shallowness of much of our more recent home life is more saddening. What can you expect of the religious life of a child who must, perforce, sit and hear some slip of his tongue, or some crude pertness, or some extravaganza of language, or even shrewd and bright utterance in prayer, made the whimsical entertainment of a company, or who hears the prayers of other children thus bandied about?"

The physical relaxation of bedtime is an appropriate time for prayers, but even more vital to the spirit of the child is that he should open the day with a sense of gratitude and an active spirit of devotion. Even the little child should also

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be taught that he may say his prayers anywhere, and that kneeling is not essential to talking with his heavenly Father.

We have an opportunity to develop the spirit of reverence by the child's contact with the world in which he lives. To bring a little one into a great church, perhaps a cathedral, either during the beautiful service or when the sanctuary is empty, and teaching him to step softly, to catch the wonder of the height, the depth or the dimensions and to look up with reverence toward the Holy Place, is to give the child an emotional impression that will be far-reaching. Even more profound is the child's reaction toward darkness and starlight. Some children who were afraid to stay in bed alone have been entirely reassured by being taken to the window and shown the hosts of heaven, which seemed to them like guardian spirits. So tremendous is the impression of the multitude of stars upon children that one child, at least, acknowledged, even in womanhood, that she was scarcely able then to endure to look upon their splendor. Courtesy, that form of reverence which works toward inferior beings, may be extended to the world of animals and plants; and the tender-hearted protection of the tiny world of living things has close relation to a reverential religious life.

Father Sill thinks that there should be a special prayer place in the house, an "oratory" if possible, if not, a corner, as an aid to devotion.

ATTENTION IN PRAYER

This is a much-neglected element of reverence. It may be called its intellectual side. "It may seem," says Mrs. Cradock, "at first sight strange to class it with such things as reverence or truthfulness. But it is a habit which so closely affects our whole life, spiritual, mental and physical, that the importance of it can hardly be exaggerated. How can we pray, in after life, with any real force or reality if we

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cannot 'attend' for five minutes together? How can we relate accurately anything we have heard if we have only half 'attended' to what was said? How much shall we miss of the beauty and joy of life if we only look at noble pictures or read great poems with wandering attention? We might go into almost any domain of life and see what a hampering effect want of attention has and how much good work it cripples. A schoolmaster said to a boy one day in class: 'If you don't attend better to what you are doing, you will find that when you are a man you can't pray when you want to; you won't be able to attend then.' Years afterward the boy met a school friend and said: 'Do you remember what so and so (naming his old master) said about my not attending? Well, it has come quite true. I find I simply can't attend when I try to pray.' "

Dr. Henry Hurlbert reminds us: "Our word 'thank' comes from the same Aryan root as does the word 'think.' A think-ful heart is a thank-ful heart. Let even a very little child be made thankful about God's goodness, and he will desire to thank Him."

In a charming book for children, called "The Little Book of Courtesie," Katharine Tynan Hinkson has put quaintly the message which we have to give our children: "The wise Child, when he has awakened from sleep and risen and clad himself, will remember Him who kept him all the night in peace and safety, and, kneeling down, with his hands and his heart lifted to Heaven, he will praise and thank that Kind Maker and Preserver. He will be so in unison with all Creation, for the Birds sing, the Flowers lift their faces, the whole world, refreshed, sends up grateful incense toward the good God. Even in the Wintertime, if the child be housed in Town rather than in the fresh and pleasant Country, *he will hear the Sparrows saying their prayers.* Be quite sure that in the great chorus of praise which all creation is sending up

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to the Throne of God that kind and fatherly God would miss the voice of one little Child who had forgotten Him. It would be the greatest Discourtesy if while he prayed a Child were to think of other things—of his Breakfast, or his Games, or a Treat promised him, or any other matter whatsoever. If one was talking to some one very dear, Father or Mother or favorite Friend, he would not be thinking of other things and not of them. So the good Child will say his Prayers, remembering to Whom he speaks; and afterwards he will go to his daily Tasks and Pleasures with a sense of Blessing."

HOW TO TEACH A CHILD TO PRAY

"When Margery was about two," says the mother in a book by Susan Chenery, "I taught her to say a little prayer, and had her repeat it every night on going to bed. 'God bless Margery,'—that was all at first; but I showed her how to kneel, and she understood that the prayer was always to come before lying down for the night. Of course, the name of God meant nothing to her, and the three words together nothing at all. My only idea was to have her begin to pray so early that it would be second nature to her to say her evening prayer, and, indeed, that she should not be able to recall the time when she did not say it. As she grew older I suggested 'God bless papa. God bless mamma. God bless Frank. God bless Margery,' and this was the form for some time, but was altered to admit others from time to time, and often stretches out now into a long list of friends and relatives.

"Not for a long time did I try to teach her anything about God; but it was probably in answer to some questions of hers that I explained, when she was old enough to be interested, that God loves us, that He is the Father of all the people in the world, that He wants everyone to do what is

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right, that He sees everything that happens, that He is glad when we do right and sorry when we do wrong, and that He has a home where He takes His children when they are through with this world."

One mother, cited by Kate Upson Clark, met a special problem in teaching her child to frame a prayer of his own. She met it wisely, as follows: "I found it impossible, when my eldest child became old enough to make up a prayer for himself, to induce him to do it. He was too shy and too reserved to do it. He could not seem to find the words. I meditated upon the matter, and prayed for light upon it. At last I saw that, as the most effective instruction is by means of the object lesson, it was my duty to offer such a prayer as I thought he ought to, until he should learn to do it for himself. Therefore, instead of offering a mere formal and conventional prayer, as I had been used to, I began to offer such a prayer as I thought he would want to, using expressions like, 'when I grow up,' and 'help me to obey my father and mother and teachers,' just as if he were talking himself. The prayer is always very short and plain. As the younger children became old enough to understand, I adopted the same custom with them.

"That they enjoyed this little prayer, so simple and so short that I am almost ashamed to mention it, is proved by the fact that they often say, 'Don't forget your little prayer, mamma'; and if I am going out to dinner, or to any entertainment, they say, 'Why, mamma, you can't say your little prayer if you go away and don't get back until we have gone to sleep.'"

This practice is certainly a beautiful one, and if the mother does not always succeed in making her petitions childlike and the little one falls asleep, it will in later days be a sacred memory that she used to fall asleep amid her mother's prayers.

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It is a misfortune to allow children to think that petition must be the chief element in prayer. If they think that, they are bound to become selfish. The chief element in a true prayer is gratitude. A spirit of thankfulness, appreciation for daily blessings, is easily inculcated by taking every good gift as direct from the Father's hand and mentioning it as such to the child. Susan Chenery cites her observation of the mother in her story, as follows:

"I not infrequently heard her say when the children were near: 'I thank God for this beautiful day.' 'I thank God for this lovely rain.' 'I thank God that papa is all right again.' 'I thank God that He sent you to me, my darling child.' 'I thank God that no bones were broken in that fall.' I told Helen one day that she reminded me of the 'Lord save us' of some of our humbler fellow Christians!"

"'I think I learned it from them,' she answered, a twinkle rippling over her face. 'I say it in my heart every time my feet are kept from falling, but I say it aloud when the children are near, that they may know my dependence upon God.'"

The mother who keeps the thought of gratitude continually before her children will soon see what an effect it has upon their characters in making them happy and more content. Here comes the close relation between hymns and prayer, since a hymn is chiefly a song of gratitude.

From the little kindergarten song, "Father, we thank thee," to the longer hymns in the church hymnals, there are many songs and hymns which have a powerful influence in directing the child's thought to its Maker and instilling the habit of praise and thankfulness.

One mother always begins the day with a hymn of praise. The children are awakened by it, and each joins in as he hears it until all are singing happily.

When the child is old enough to attend church, special

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care should be taken to instruct him as to the meaning of public worship. At the first, attendance upon such services should be a special reward of merit at home and for good behavior at church. But in early years the impressive morning worship will have the most potent effect on the child's whole life. On entering the church, as the organ plays devotionally, the child should be taught to bow the head in worship. At that moment he may be instructed to whisper a little prayer which he has learned at home for the purpose. I suggest this:

Dear Father, here I am in Thy house, to thank Thee for Thy goodness to me and to all Thy people. Help me as I sing and listen with those who love Thee. Amen.

If there is an opportunity to kneel or bow before going out, the child may say:

Dear Father, I am going away now from Thy house out into the world. Help me not to forget Thee, and to be always thankful. Amen.

So strong is the imitativeness of little children that it is often extraordinarily difficult to determine, even in the case of the child of six or seven, how far his religion has, even at that age, become directly personal or whether God is not often a being to whom access is only possible through some one else. Susan Chenery gives an illustration in which we seem to watch the growth of the child into a personal conception of God.

"Margery had been repeating a prayer for a good many months before she realized the privileges of prayer. One night she said to me as I tucked her up for the night, 'Mamma, what do people do when they want things?' Not quite understanding her, I yet answered, 'If it is something to buy, and they have money and know it is right to buy it, why, they go and get it.' 'But if it isn't to buy with money,

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and they don't know how to get it?" 'I'll tell you what I do, Margery; I ask God to let me have it if it is good for me, but that I don't want it if it isn't.' 'How do you ask Him?' 'I say, "Oh, God, if it is best, help me to get this thing, and don't let me have it if it isn't good for me."' 'Oh, yes, now I know. If I whisper it, can He hear?' 'Yes, indeed, or if you just think it, He will know all about it.' She told me afterward what it was she wanted, and that she had asked for it."

A second-hand relation to religion may be due to the habit of always encouraging children to say their prayers at their mother's knee. It may be that entire solitude sometimes will help counteract the tendency of letting the mother be always mediator between the child and God.

The child who has been taught that the existence of a personal God is a sure conviction has a personal religious experience which is both a comfort and strength. Mrs. Mumford cites a boy named Stephen, who was about four years old and who was prone to fits of rudeness and anger. One day there had been a particularly sad exhibition of temper and his mother, thinking he might get help from prayer—she had tried with all her might to teach him self-control, but failure was frequent—added, when he had finished his prayers at night, that she wanted to say a few words to God for him. "Don't tell Him about today," urged the poor little lad, his conscience pricking him at once, but when his mother told him that He knew without being told, and was so sorry, and wanted to help. "If He knows," he added, "I am glad. Do ask Him to help me; I can't manage."

A sense of the personal presence of God is not only a comfort, but a support. The child who feels it can be trusted anywhere. "He has within him," says Dr. Hodges, "a defense against evil, and an inspiration to do good. His own,

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native, independent desire to please God. He has a talisman of protection and strength which no amount of moral teaching can give him. He has been given a spiritual endowment which will make him rich as long as he lives."

Perhaps the prayer most commonly taught to little children is the one that begins "Now I lay me." This has been objected to by many parents because of its entire selfishness and its prominent suggestion of danger and death. It is no longer necessary that every child's prayer should include an anticipation of night attacks of enemies. A better rendering is this:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
Thy love be with me through the night,
And bless me with the morning light."

Mrs. Mary Duncan many years ago composed a rhyming prayer which is thoroughly childlike and contains many elements of a good prayer.

"Jesus, tender Shepherd, hear me, "All this day Thy hand has led me,
Bless Thy little lamb to-night; And I thank Thee for Thy care;
Through the darkness be Thou 'Thou hast warmed me, clothed
near me; and fed me;
Keep me safe till morning light. Listen to my evening prayer!

"Let my sins be all forgiven;
Bless the friends I love so well;
Take us all at last to heaven,
Happy there with Thee to dwell."

Dr. George Hodges gives the following petition, in which the suggestion of a rhyme assists the memory: "O Lord our Heavenly Father, lead me, guard me, help me, bless me, keep me, make me pure and brave and true in all I think and say and do!"

Mrs. Mumford suggests two elements as appropriate to the content of a child's prayer.

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"In the first place, the words of the prayer, if words have to be suggested, must be in touch with the child's experience and feelings.

"In the second place, such experience must be recalled, and the feeling of love reawakened, as a preliminary to prayer. Only in this way can prayer be real on the part of the child."

The author has collected from various sources a small Treasury of Prayers for Little Children, in each of which Mrs. Mumford's two criteria, of suitableness of thought and stimulation of feeling, seem to be regarded.

A TREASURY OF PRAYERS

A MORNING PRAYER

Dear God, I thank Thee for the light and the food and the love and for all the other good things Thou hast given me. Please help me to be a good, kind child to-day and bless ——— and ——— (naming those he loves.) Amen.

A MORNING PRAYER

"God, guide and guard us all to-day,
In times of work and thought and play.
Help us to live in ways to prove
That we are grateful for Your love. Amen."

—John Martin.

A MORNING PRAYER

"Father, we thank Thee for the night, And for the pleasant morning light; For rest and food and loving care, And all that makes the day so fair.	"Help us to do the things we should, To be to others kind and good; In all we do in work or play, To grow more loving every day."
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A MORNING PRAYER

"Father, dear, I fain would thank Thee For my long refreshing sleep And the watch that Thou didst keep, While I slumbered soft and deep, O'er Thy child so lovingly.	"All that I today am doing Help me, Lord, to do for Thee; May I kind and helpful be, Only good in others see, Try to serve Thee faithfully. Amen."
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A MORNING PRAYER

"Dear God, Good Morning. I am glad To see another happy day. I know that nothing hard or sad Will come to take my joy away. I know that You are here with me The same as You were near all night; And You will help me, God, to see What I should do, and what is right.	"Today I'll have some things to do. Oh, may I do my very best. Help me to think of others, too, When I would rather play or rest. Oh, God, please let me have some fun; Please love me when I work or play, So when night comes, and day is done, I'll know I've had a fine, good day. Amen."
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—*John Martin.*

A MORNING PRAYER

"For this new morning with its light,
For rest and shelter of the night,
For health and food, for love and friends,
For everything thy goodness sends
We thank thee, heavenly Father.

"Father, we look to thee, and pray
That thou wilt guide us through this day.
From all wrong-doing keep us free;
May we thy loving children be."

A GRACE AT TABLE

"Lord Jesus, be our Holy Guest,
Our morning Joy, our evening Rest;
And with our daily bread impart
Thy love and peace to every heart."

A GRACE AT TABLE

"We thank Thee for this bread and meat
And all the good things which we eat;
Lord, may we strong and happy be,
And always good and true like Thee."

—*James Maxon Yard.*

AN EVENING PRAYER

"Now I lay me down to sleep: Heavenly Father, wilt Thou keep Me and those I love all night? For with Thee 'tis always light.	"And dear Father, while I share In Thy tender love and care, Help me every day to be An obedient child to Thee. Amen."
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—*Henrietta R. Eliot.*

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AN EVENING PRAYER

"In my work and in my play
Thou hast kept me through the day.
While I close my eyes in sleep,
Tender watch above me keep.
Loving Jesus, meek and mild,
Let me be thine own dear child. Amen."

AN EVENING PRAYER

"Father, bless Thy little child tonight;
Wake me with the morning light.
May I pure and holy be,
Daily growing more like Thee. Amen."

EXAMPLE

"The best way for a child to learn to fear God," said the good and gentle Pestalozzi, "is to see and know a real Christian."

As we have already seen, the prominent factor in the child's early religious training is a personal one. No other religious impressions can compare with those which arise from constant intercourse with friends whom the child can trust and reverence and love. Mrs. Birney says: "The mother's face and voice are the first conscious objects as the infant soul unfolds, and she soon comes to stand in the very place of God to her child. All the religion of which the child is capable during this by no means brief stage of its development consists of those sentiments—gratitude, trust, dependence, love, etc., now felt only for her—which are later directed toward God. The less these are now cultivated toward the mother, who is now their only fitting, if not their only possible object, the more feebly they will later be felt toward God. This, too, adds greatly to the sacredness and the responsibilities of motherhood."

Walter Savage Landor's line is still true: "Children are what their mothers are." Whether the mother is habitually under the influence of calm and tranquil emotions, or her temper is fluctuating or violent, or her movements are habitually energetic or soft and caressing, or she be regular or irregular in

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her ministrations to the infant in her arms, all these characteristics and habits are registered in the primeval language of touch upon the nervous system of the child.

All the good habits that we have been talking about come chiefly through the imitation of example, and a bad child who has always had good examples is pretty nearly inconceivable. Lyman Abbott tells of a young girl who once came to him, as her pastor, seeking admission to the church. He asked her the common question: "Do you wish to be like Christ?" She answered with simple sincerity: "I don't know; but I wish to be like mother." There was no further question about her admission.

Another great help in the training of character is that all examples put before the children shall be, as far as possible, only good examples of life and conduct. It is better for this reason that even stories of naughty children shall be kept from young children.

PLAY

If the religion of the little child consists largely of the training of his instincts toward good habits, then the greatest of the childish instincts, play, must have a central place in the child's religious development. "Example," Arthur Holmes tells us, "appeals to the imitative instinct; environment stimulates and suppresses a host of instincts, and play creates the boy's own world and fits him to it." "What a child is in play he is in the holy of holies of his being!" Play is free self-expression. It is complete self-relaxation. It is the chief means of early development. A child in play pursues an ideal, and we who are older seldom pursue our ideals with vigor, except in the spirit of play. Play, therefore, is a religious instrument of the highest value.

Childish play is generally of two kinds—imitative and constructive. Through imitative play the child follows the examples set before him and dwells in a mimic world of his

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own. Through constructive play he learns to understand this world and to master it. Froebel said that because man is divine he must also be creative, and the chief purpose of the kindergarten is to draw out a child's creative powers. Interest and effort, attention and perseverance in difficulties all begin to appear in creative play and with the happiest effect upon character. "If children are to understand God as Creator," says Mrs. Mumford, "it must be through their own occupations in Nature, through the planting of seeds, the tending of animals, through their own experiences, their own personal activity. Ruth and Mary, about five years old, shared between them a flower-bed, and in this bed they, like the other children in the school, had sown a few peas and beans. Every day they would grub up the earth with their little hands, to see why the seeds did not come up, much as Budge and Toddy, having buried the dead bird, dug up the earth to find out when the bird went to heaven. In the other children's beds, little green seedlings were beginning to peep above the ground, and these two inquisitive little ones looked sadly at them, and then at their own bed, where nothing was yet showing. It was explained to them that if they wanted their own seeds to grow, they must be patient and leave them alone for awhile. So every day they visited their garden, and, with great self-control, refrained from touching the soil—and at last, one morning, they were found kneeling by the bed, in a perfect transport of wonder and delight, at the green blades which are just peeping up above the ground.

"They had seen plants growing often enough, but they had not paid any attention, because they themselves had not taken any part in sowing and caring for the seedlings. But now, for the first time, they were consciously face to face with this wonder of Nature; yesterday there was nothing to be seen, today little green leaves were peeping through the

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soil! 'Was it you, children?' the teacher asked, 'who made them grow?' 'No,' said Mary; 'God did it.' And then the teacher told them how God made the sun shine, so as to warm the earth; then sent the dew and rain to soften the ground, and so helped the seeds to grow. Little Ruth and Mary were keenly interested; and later in the day, when the children were matting, out of the fullness of her heart, Ruth asked if she could give hers to God!"

Often duty may be largely done by the child in the spirit of imaginative play. "Make this hard piece of work," says Arthur Holmes, "part of some game. Putting away play-blocks can be made the part of some game. Song and music can accompany a very arduous piece of work. When natural incentives fail, artificial ones can be found. Again, instincts can be matched against instincts. Aversion can be met with desire. In this game of matching, always the highest and not the lowest instincts should be appealed to first. Rewards should come before punishments. Deprivations should precede infliction of pain. Only as a last resort and in peculiar cases, like open physical rebellion or cruel infliction of pain, should a trainer of normal children be compelled to step down to the physical plane of matching his brute powers against those of his pupils. For, remember once more, that the purpose is to make men and women, not merely to get things done."

"It is well," says Mrs. Fisher, "to make a plain statement to the child of five—that he is requested to wipe the silverware because it will be of service to his mother (if he is lucky enough to have a mother who ever does so obviously necessary and useful a thing as to wash the dishes herself), but it is not necessary to insist that this conception of service shall uncompromisingly occupy his mind during the whole process. It does no harm if, after this statement, it is suggested that the knives and forks and spoons are shipwrecked

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people in dire need of rescue, and that it would be fun to snatch them from their watery predicament and restore them safely to their expectant families in the silver drawer. By so doing we are not really confusing the issue or 'fooling' the child into a good action, if clear thinking on the part of adults accompany this process. We are but suiting the burden to the childish shoulders, but inducing the child to take a single step, which is all that any of us can take at one time, in the path leading to the service of others."

STORIES

The story is *par excellence* the language of childhood. Stories are pictures of life. With children they are the most characteristic form of expression and are the most successful and expressive means of conveying to them our ideas. They are the most concrete method of teaching and the most interesting. By means of stories the story teller appeals not only to the intellect, but to the feelings, and adds the value of his own personality. They are a source of joy both now and through life. A source of joy is a source of strength. Children, as we have seen, like to create; and whether it be with sand, wood or words, the underlying processes are the same. For a child to retell a story means that he enters into the spirit of it; that he sees clearly the mental picture; that he feels its underlying life. The story is of social value. It interprets life to the child; and as it arouses his sympathies, it enables him to live more broadly. As a disciplinary agency it is unexcelled. It is far better than scolding; it is often clearer than a command, and it has the great advantage of drawing the child in bonds of affection to his elder. Still further is the added charm of the personal element in story telling. When you make a story your own and tell it, the listener gets the story plus your appreciation of it. In other words, he gets *you*. The story has moral value. Truth in

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epigram is dead; in the story it lives because the story shows how it has been lived by actual men and women. The confidence which the story suggests gives vital power to the child. Through story telling the child may be taught the difference between right and wrong and his mind may be stocked with beautiful mental images. By sympathy with the story the child unconsciously takes sides with the truth. Since the child cannot admire qualities except in persons, he cannot adore God or love virtue until he hears them or sees them in actual instances. The qualities of human character illustrated by stories win the child's admiration and allegiance. Dr. Partridge goes so far as to say: "The story holds a central place in the teaching of religion. More than anything else, it can give breadth of experience, the imaginative grasp of the unseen world and the moods which are the bias of religion in the child."

Many a moral victory is won or lost before the actual struggle in the objective world is begun. The battle is decided in the preliminary skirmish of contending mental images. If the child is stocked up with virtuous and inspiring mental images through stories, his imagination is already captured by goodness. If it is a fact, as psychologists tell us, that the mind works through the grooves of ideas furnished, and that, while the will has certain freedom in choosing a lot of new grooves and in leaving out of the mind a lot of old things, it chiefly moves along the rails of the ideas which have been laid down, then the parent who furnishes the child a treasury of good stories is building the roadway along which the will, as it develops, may most easily run. If the child exercises his instincts through play he exercises his memory and imagination largely through stories.

It is not necessary to tag a moral to a tale in order to make it morally effective. If the mother can in her story relate a similar moral situation to that which she is trying to

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remedy, the child will catch the point. One mother of our acquaintance used to make a point on Sunday to tell, under the name of another child character, of dispositions and incidents which she had noticed in her own children's lives during the week. She did this so skilfully that they would, in surprise, tell her that they had been in the same case. There was no difficulty as to the application. It is possible to carry along from time to time incidents concerning an imaginary "Grumpy," or "Lazy Lawrence," or "Mary Quite Contrary," and promise to call some child by such a title of reproach if he deserves it, or, still better, to tell of the exploits of a hero and encourage the child to incarnate him. The imaginativeness of children, particularly from four onward, is so strong that such an identification easily becomes one of the strongest moral incentives.

THE LITTLE CHILD AND THE BIBLE

The reason why the Bible is the child's first and best story-book is because the early Israelites were the child-nation—a nation with its face toward God. If it be true that the little child does not have an innate God-consciousness, it is nevertheless a fact that, as Mrs. Louise Seymour Houghton tells us: "There is in all the world nothing so reasonable to the unsophisticated human mind as God. The little child, 'made of dust and the Father's breath,' has a bias toward the faculty of God-consciousness. The Old Testament is the best of all religious story-books for the little child, because it is the one book in the world in which it is assumed that man is in a divine order. The relations with God, as we find them in the Old Testament, are the relations of a child-people with their heavenly Father."

Even the order of the books of the Bible seems appropriate to the stages of the child's development. It begins with stories of the creation—a wonder-tale that appeals

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strongly to the mind of the child who is beginning to ask "Why?" and "How?" Next comes a period of pastoral life, affecting the child's out-of-doors interests; then the heroic stage, telling of the God of battles, the stern and just Law-giver and Inflictor of punishments like the parent—a narrative full of wonderful tales, of which the child never tires. Later comes the story of Jesus, with its spirit of love and self-sacrifice, especially appealing to adolescents, but containing in its child episodes much that touches the affections and sympathies of the little child.

The parent, of course tells Bible stories by a wise selection. The story of the creation, in the second chapter of Genesis, with its picturesque details and human interest, is far more effective than that in the first chapter or that in the book of Job. There are, for instance, in the Old Testament narratives which wind like a river under terrible crags, through malarial reaches and into untraversable bogs. The mother will forsake these for the sunlit streams and the musical waterfalls. The exact narrative of the Scripture must, of course, be freely handled. Some even accommodate the Bible to modern thought by up-to-date slang. This is scarcely necessary, but is perhaps a fault in the right direction. It would certainly not do violence to the spirit of the Scriptures if the mother should tell a Bible story about kittens instead of sheep, if the child were familiar with kittens and did not know anything about sheep. We always have the privilege of expanding where the original is terse, or emphasizing what the original takes for granted and of using the imagination, especially in response to the little child's questions.

As to the method of Bible stories, perhaps the best single word to speak is that one should tell such stories as folk lore. Such they really were, and as such they should be given to the child. Let the mother, in telling Old Testament stories,

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imagine herself an aged Hebrew nurse, handing down the traditions of her race to a circle of eager-eyed children. Let her tell such stories as if she were sitting in a window overlooking the events that were at that very moment taking place, of which the children could not possibly have any knowledge except what she makes clear to them.

As to the purpose of Bible story-telling to a child, Mrs. Houghton gives us a wise word when she says that it is "in order to give a religious meaning to all the experiences of his early life." Beginning at about three, the story is to be told in its simplest possible outline and as much as may be in the Bible words. At about five an elementary unfolding of its spiritual meaning may come in answer to the child's questions. In the story of Cain and Abel, for instance, it is possible to give the narrative a religious meaning which shall touch the experiences of the child in two ways: by showing the interest which God has in the spirit of love in the gifts of his children, and by reminding the little one of the joy which comes from taming the young lion of hatred before it grows big and strong, and of the sorrow and pain which follows if this lion grows strong and cruel.

CHURCH-GOING AND SUNDAY SCHOOL

It would seem to be a wise practice for children to begin the habit of church-going at about the time when they begin to go to public school. Even before this age most children are eager to attend. It seems better to keep church-going as a special privilege and reward for good behavior until the age of reasonably steady habits. In many churches the rigor of the long service is mitigated by a special nursery for little children, conducted during a part or the whole of the service. There is no doubt an impressiveness even in a beautiful service which the child does not understand that becomes a wholesome and precious influence through life. There are

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some children who are so nervous that early church-going does not seem advisable. Church should never seem to a child like imprisonment. The habit should certainly begin as a privilege and delight and then should become a duty, but not an unpleasant one.

From the very early days the child should be taught to love the church, as his larger household. A little girl of three and a half was taken one day by her father into the church in which she had been baptized. Pointing to the font, he said, "Do you know what happened to you there?"

For a moment the child looked perplexed, and nestling up to her father said, "*You* tell me, daddy."

"No," he replied, "I want you to tell me."

There was another moment's hesitation and then she looked up to him, and very solemnly said, "I was heavened there!"

Would that the church might mean this to every little child.

In many homes the custom has grown of regarding Sunday school as a substitute for the church service. The expectation may be that this will gradually lead later to the habit of church attendance. It turns out, however, that it is often a distinct obstacle to such a habit; and nothing could be more sad to those who desire that the church should have a large place in the future than to see a throng of children going home from Sunday school while a smaller throng of adults is going to church. Some very recent studies of children's intellectual capacity lead us to suppose that there is a very distinct break at about the beginning of the fifth year. This seems to be a period of distinct awakening, both of mind and will. It is a new phase of the curiosity period, and is a season when many children begin to become rebellious. Whether this somewhat sudden development is due to the stimulus of going to school and coming into con-

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tact with other children is not yet settled. Many of our religious leaders, however, feel that this is a strong indication that the beginning of the fifth year, rather than before, is the earliest time that a child may wisely attend Sunday school. Before that year he is incapable of class instruction, and the habit of inattention, formed then, is a barrier to religious education later. Just as public schools, even the kindergarten, prefer not to take children until they are five, so, perhaps, the Sunday school will some day follow their example. Before that time the child needs individual instruction and should receive his religious training from his mother.

CHAPTER VIII

FACTS FOR ENCOURAGEMENT

THE CHILD IS ON OUR SIDE

ONE fact of infinite encouragement, so soon as the days of infancy are over, is that we really have the child on our side.

The moral law is resident within him—it is not an importation. If we be wise and careful, he may come to recognize, whether as the unfoldment of his conscience or not, the propriety of our correction. Mrs. Mills gives us this:

"I was out," she said, "and when I came home, Doctor," her husband, "said to me, 'Robert has been naughty. I have put him to bed. You must not sympathize with him.' Then he told me the story. Robert cried out when he saw me, 'I don't see why I have to be put to bed; I only blew some soap bubbles through a pipe, and Ben and Sam, they just *poured* out water by the pailful!' 'But, Robbie,' I said, 'you told a lie!' He stopped crying and looked at me with wide-open eyes. 'Did I? Did I tell a lie? Oh, well, it's all right then; I'll stay here all day.' So he settled himself down, entirely willing to take his punishment."

Mrs. Hewitt has another, like unto it:

"My son" said a mother sadly, "it grieves me beyond anything to put you to bed this hot summer afternoon, but you know you have gone away a second time without letting me know and have caused me a great deal of anxiety."

The boy's eyes opened wide. "Why, you do *have* to!" he exclaimed. "You *promised*, and if you didn't do it, it would be telling a story just as much as if you promised me something good and didn't give it to me."

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From this the child advances to the situation of not merely accepting, but of being ready to assist in his own correction. Says Sully: "The most curious instance of this moral rigor towards self which I have met with is the following. A girl of nine had been naughty, and was very sorry for her misbehaviour. Shortly after she came to her lesson limping, and remarked that she felt very uncomfortable. Being asked by her governess what was the matter with her, she said: 'It was very naughty of me to disobey you, so I put my right shoe on to my left foot and my left shoe on to my right foot.'

"The facts here briefly illustrated seem to me to show that there is in the child from the first a rudiment of true law-abidingness. And this is a force of the greatest consequence to the disciplinarian. It is something which takes side in the child's breast with the reasonable governor and the laws which he or she administers. It secures ready compliance with a large part of the discipline enforced. When the impulse urging towards license has been too strong, and disobedience ensues, this same instinct comes to the aid of order and good conduct by inflicting pains which are the beginning of what we call remorse."

SELF-CONTROL

After conscience comes self-control. It is the conviction of many experienced parents that children can be deliberately trained to control their desires at a very early period. Even infancy is not too early to begin this which is the most important and permanent of all kinds of education. The roots of will development are in obedience. There is an obedience which is *conformity* and there is an obedience which is *self-control*. The former is entirely forced; the latter is voluntary. Sometimes the former is necessary, but the latter is the more desirable. Even when we give commands

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to a young child we do not always have to use force to get them obeyed. The child soon learns to inhibit, to stop himself. At first he does this reluctantly and only when we are present. By and by he does so more easily and even when we are absent. When a child is able to restrain his own acts he is beginning to show will power, and the more regularly he does so the more adept he becomes in self-mastery. A writer in the Foundation Library illustrates the process by the story of two small boys who saw some flowers in a yard. One ran in and stole some, and the other refrained. The one who yielded thought how easily he could get them, and while he remembered how wrong he had been told such conduct was, he also recalled that no special harm had come to him before, and his imagination of what he might do with them seized him and he rushed off with them. The other boy saw the same flowers; he too thought how easily he could get them; but when he thought of the wrong he would do there came into his mind the many stories his parents had told him about the meanness and shame and ruin of thievery, and he also thought how bravely he had resisted once before and how glad he was, and so he went straight away and thought no more about them. You see, his parents had filled his mind and heart with a stock of good ideas that would come up in time to help his will.

"The one boy and his parents had taken advantage of the laws of mental life and had built up in him strong and helpful groups of ideas that would help his will to do right. The other boy had by his habits of acting and thinking built up groups of ideas and so associated them that they hindered his will when he tried to do right, and helped even to weaken the effort of the will itself." Since all ideas that enter into the mind tend to go at once into action, to express themselves, the more right ideas, habits of right action and right desires we can establish the more we strengthen the will to

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select from among all possible ideas those which represent the will to righteousness.

Dickinson wisely says:

“Control must come from within. Force, suppression and chastisement have in themselves little controlling and no reformative effect, but we know that if we furnish a legitimate way for the boy to use his activities, if we change the boy’s activities, the habits will in time change; the bad habits will waste and die from disuse, and the good habits will take their place. So it is that every criminal, every so-called bad boy, must reform himself; that is the only way that any one can be reformed.”

And what he says of the bad child is equally true of the good child and the undeveloped child. If we can so wisely govern our children that they shall recognize the propriety of our endeavors and learn to believe that we are usually just, always kind and often right, they will then have the courage to try to control themselves. And when they have done that, the problem of external government begins to fade away.

For, eventually, as Mrs. Macy, the teacher of Helen Keller, says: “There is no education except self education, no government but self government.”

Like the growing of all other beautiful things, it is a process. The good cheer, the reasonableness, the patience of the parent slowly and certainly build up the moral fiber of childhood. The child’s standards of right and wrong are not formed in a day, but yesterday and today and tomorrow and every day, out of the examples, experiences and companionships of daily living.

SUMMARY

SUMMARY

THE PURPOSE OF GOVERNMENT.—To protect our little children until they are old enough to live a life of positive goodness.

HOW CHILDREN REGARD LAW.—It is perfectly normal for them to come into innocent collision with law, particularly toward precautions which they do not comprehend. They are naturally selfish and have limited conscience. Eagerly they seek their own pleasure, they feel no self-condemnation, they regard opposition as hostility, and they do not care what people think of them. They obey because they must. Yet they like regularity. After being forced to obey, they like to force their juniors to obey.

HOW CHILDREN BREAK THE LAW.—Chiefly by general disorder, negative offenses and misdirected energy.

HOW CHILDREN REGARD PUNISHMENT.—They feel frightened, unhappy and estranged. They differ, according to their temperament, in their reaction to authority, but most normal children are glad that their parents are strong enough to make them mind.

THE PARENT AS EDUCATOR.—Must understand child nature.

THE RIGHT TO ASK OBEDIENCE.—In order to do this the parent must be healthy-minded, have a sense of humor, self-control and fairness.

THE RIGHT TO DISOBEY.—A child who uses sense will frequently come into circumstances when it is right for him to disobey. We should take the trouble to find out the circumstances.

A DISCUSSION OF FAIRNESS.—In order to be fair we must recognize the strength of the child's desires, and especially his reluctance to be interrupted.

THE GRACE TO OVERLOOK.—We need to gain perspective and the sense of proportion.

THE NEED OF FIRMNESS.—Firmness is not unkind. It always wins in the end. It must be invariable in keeping its promises. We have no right to punish in anger, but we must feel a "moral warmth" against the offence though not toward the offender. This firmness must start at the very beginning of the child's life.

CAN A "GOOD FELLOW" BE FIRM?—The strong parent can be a play-fellow and at the same time a leader. Father and mother must be in absolute unity in home discipline.

GOVERNMENT BY SUGGESTION.—Quiet, positive parental advice is usually efficacious.

GOVERNMENT BY WORDS.—Be sure the child hears and understands each command. Commands or advice should be given calmly, impressively, decisively and cheerfully.

GOVERNMENT THROUGH CHOICE.—There is a difference between asking a favor and giving a command. Utilizing the choice of a child develops his will-power.

GOVERNMENT BY PUNISHMENT.—Punishment is not a "right" but a

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duty. Its purpose is to correct a harm. It should be in harmony with child nature, appeal to the higher motives, develop virtue and be just.

"NATURAL" PUNISHMENT.—"Natural" punishment educates the experience. It is just and certain and does not seem unfair to the child. Its chief use is to convince him of the wisdom and authority of his parents. Its limitations are that it is not always real punishment and that it is not always safe to use it.

PUNISHMENT BY DEPRIVATION.—It is the most easily understood of the "natural" punishments. It is effective in disobedience.

CORPORAL PUNISHMENT.—It requires the most impartial justice and perfect self-control; it is usually dangerous; it is the last resort; it is not always regarded by children as unjust or unreasonable. It should be administered only with calmness. It has certain positive advantages. All corrections should be prompt. Bedtime is good for cheerful counsel, but it is not the best time for punishment.

GOVERNMENT BY REWARD.—It is dangerous stimulation. Praise must not be extravagant. Physical rewards for virtue tend to substitute wrong inducement.

GOVERNMENT BY EMULATION.—Also perilous. It tends to create envy and hatred.

GOVERNMENT BY ACTIVITY.—The best of all. It is the easiest and most productive form of government.

SEX DISCIPLINE.—We are to answer the child's questions simply and frankly and tell the facts without self-consciousness. Training in self-control now means the strongest safeguard to purity later.

RELIGIOUS NURTURE.—We encourage religious habits through prayer; we stimulate religious feeling by stories; we exercise the instinct of the social nature through play. All this is in the direction of self-development. The child must develop himself before he can serve others, but since the little egoist has sympathy and affection as well as egoism, he possesses the potentiality of generosity. Already he begins to show certain beautiful uncovenanted graces which prophesy that he is to become a good friend and neighbor. He is now chiefly in the process of becoming conscious of spiritual things. His business is to grow a conscience. All these processes are gradual.

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SUMMARY

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BOOK II

THE HOME TRAINING OF SCHOOL BOYS

CHAPTER IX

THE PARENT'S ATTITUDE

"THE essential of government," says John W. Dinsmore, "is a good governor." The attitude of the parent is the chief factor in child-government. The first element in the parental attitude should be fairness, honesty.

HONESTY

Something was said of this in the early part of Book I, but we need all the more to be reminded, at the very beginning of this discussion, of the necessity of honesty, not only because our children between six and twelve are very unlikely to tell us that they have discovered that we are not perfect, but because they are often pathetically unresentful. They do cry out at abuse and injustice, but until they are a dozen years of age they forgive us so readily that we do not realize the scars which our unfair or thoughtless behavior may be leaving.

We are not predominantly unfair. It is only when we start suddenly that we usually are blind to justice. If, when about to quell a household riot or to punish an egregious fault, we would take time to say rapidly to ourselves the words "What? Why? How?" until we were sure we could answer each one of them, we should be more likely to act fairly and effectively. Ernest Hamlin Abbott brightly says: "On the way from the living-room to the nursery, the hastening parent can, for example, perform this rapid mental scale passage: To what purpose am I interfering? Is it to suppress a noise? or to avert a danger? or to teach courtesy? or to instruct in morals? or to do justice? or to establish an amicable basis? Later, and perhaps more deliberately, he

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will run over this scale of question: What means shall I use? Shall it be force? or argument? or ridicule? or explanation? or advice? or instruction? or command? or punishment? It requires practice to pounce upon the note principally out of tune in a wealth of discord, and then to choose the one tool that will set it right; but then, there is no vocation more exciting than parenthood." If at the time we are about to act we find that we do not know what we ought to do, we should usually accomplish little harm if for a while we did nothing. Few childish transgressions demand the lightning stroke of penalty. Delayed recompense is as impressive as it is just. And if after engaging in a deed of discipline we would always ask, "Would I consent to be treated as I have just treated my child?" our next effort in this direction would be more successful.

"Don't be jerky," says Dinsmore. While none of us can keep continually the highest levels of honesty, we would be prouder of ourselves if we were less spasmodic in our justice, if we could be fair by habit rather than by special appointment.

Whatever may be the success with a baby of a parent who is wise rather than good we may be sure that in the case of school children who are coming to years of moral sense "mother's love" will not be sufficient unless it is found in the heart of a woman who is fair and unselfish before she is a mother.

LISTENING

The best recourse of a parent is to understand the attitude of the child. It is when you cannot attain this that you do not know what to do. And in such a situation what safety have you to do anything? Anybody can thwart a child, anyone can beat him, but nobody who misunderstands him can direct him or really govern him. So the perpetual position of parenthood must be that of listening.

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Mrs. Allen describes the difference between the adult outlook and the child outlook when she says: "We see his acts in their results. He sees them in their causes. His acts have not the same meaning for him that they have for us. We cannot impress upon ourselves too carefully that *disobedience, naughtiness, untruthfulness* are simply *our* names for actions of the child. They show how the acts strike *us*. They indicate *our* desire and *our* outlook; that is, the objective aspect. If the child were giving names, he would choose some word that would indicate *his* desire and *his* outlook, the spring of action in his own mind; that is, the subjective aspect, a very different thing. We say, quite truly, that some act of his was disobedient to us. He says that it was agreeable to him. We say it was naughty; he says it was funny. We say it was untruthful; he says it was necessary or perhaps mistaken. Or his cause of difference may be even simpler. He may have wholly misinterpreted a word that he used or we used."

Perhaps the greatest reason why we should respect our children enough to endeavor to understand them is the fact that often the characteristic in the child's nature that gives us the most trouble is going to turn to be one of his most precious traits. If we do not know this, we may, through annoyance, destroy what is invaluable. It is never safe to pull up bulbs because they are ugly.

And our listening must be constant and continuous. Mrs. Allen counsels that the child must always be "freshly noticed" as if we did not know him before, and never "treated as if he were in last month's state of mind."

These statements suggest the importance of always hearing the children's side of every matter. Not only is there danger that we shall not know all if we do not hear it, but if we snub and discourage the child then he becomes dumb before us and we lose forever our most direct means of interpreting him. The early breaking of the habit of con-

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fiding in the parent leads to later tragedies and misunderstanding.

Let us illustrate a few of these experiments in interpreting children. Take the matter of crying. In a particular instance, is the child crying for you or for himself? That is, is he in real distress, or is he endeavoring, by crying, to have his own way? If he is in distress, is he frightened or tired or angry or in bodily discomfort? Does he need reassurance, or rest, or distraction, or a cool bath? The mother soon learns by the varying tones the meaning of infant cries. Later, they need even more careful discrimination.

We need constantly to dissociate our annoyance or bewilderment from the child's viewpoint. The little boy who seized and rumpled his father's silk hat turned out to be "trying to look like papa." The youngster who overturned the milk pitcher was trying to help mother. The little boy who, after having been nourished by a good breakfast, was punished for being active and noisy was really penalized because he was healthy and happy.

So it is with the children as they grow older. A schoolmaster was told by a neighbor in indignation that his son had been fighting with the neighbor's boy and had broken his arm, and he insisted upon the father's giving his son "a good Christian licking." Though tempted sorely to accommodate and thus soothe his neighbor, the father wisely pursued his usual habit, and investigated. He discovered that the neighbor's boy, who was older, had been continually tormenting his own child and inciting him to combat, but that he had refrained until this occasion, when the neighbor's boy had called his father a vile name. Then he fought him, and as an incident of the struggle the soft bone of the arm was broken. "Could I ever have forgiven myself," said the father, "if I had whipped my son because he stood up for my honor?"

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FORESIGHT

All parents cannot be prophets, but all can learn to foresee the usual or common emergencies, and prepare for them. Why should a mother punish a child for breaking things which she herself left about where they could be broken? Why do parents never think to carry a basket of playthings with the children on a long railroad journey? Recognizing that idleness is always mischief, why does not the mother forecast the return from school or the rainy Saturday by the five minutes of vigorous planning which would save her hours of inconvenience? One mother who found that her little boy was getting into the habit of waking early and crying for entertainment placed a surprise on the chair by his cot every night for him to discover and play with quietly as soon as he awoke. Edward Everett Hale's reminiscence of the clever way his mother planned in advance that the after-school should be spent profitably at home is familiar: "I have stated already the absolute rule that we must report at home before we went anywhere to play after school. I think this rule affected our lives a great deal more than my mother meant it should in laying it down. She simply wanted to know at certain stages of the day where her children were. But practically the rule worked thus: We rushed home from school, very likely with a plan on foot for the common, or for some combined movement for the other boys. We went into the house to report. There was invariably ginger bread ready for us, which was made in immense quantities for the purpose. This luncheon was ready not only for us, but for any boys we might bring with us. When once we arrived at home the home attractions asserted themselves. There was some chemical experiment to be continued, or there was some locomotive to be displayed to another boy, or there had come in a new number of the *Juvenile Miscellany*. In a word, we were se-

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duced up into the attic, and up in the attic we were apt to stay."

The parent must have been denied a prescience which he commonly exerts in other realms if he cannot, by ingeniously planned activities, "head off" the major part of the injurious mischief before it gets under way.

Particularly is it true in every parent's observation that there are certain days of which he must beware. As the heroine puts it in those charmingly invented "Letters of a Child to Her Husband," "I get so tired trying to be good all day every day, that some mornings, not often you know, but just once in a while when I wake up in the morning, I say to God, whatever happens today, God, please don't count it, and then somehow I can't tell you how, but somehow I know he doesn't. And all that day I don't have to think about what I do, whether it is good or bad, and whether God puts it down in his book or not, because I know he doesn't. It is just a different day."

Mothers may differ as to the actual liberty of responsibility which may legitimately be felt upon such days. There is probably no difference of opinion as to the desirability of a certain amount of dodging then on the part of the mother as well as of the child. While the child is avoiding his conscience, the mother may well keep clear of occasions of offence. "Some husbands," says E. P. St. John, "plan to avoid certain topics on days when their wives are especially nervous. Why should not both use equal tact in dealing with a child? Care as to the temperature of the bath, the avoidance of haste in combing the hair, discouragement of association with certain children—these and many other similar steps which will occur to the thoughtful parent will help to smooth the path of domestic discipline, and at the same time aid the child to free himself from the slavery of passion. Careful consideration of the child's condition of

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health will point to times when especial care should be used."

The weather, especially in our country of changeable weather, has an unrecognized importance in child conduct. Dr. Groszmann remarks: "An overheated or overcrowded room, lack of oxygen and of exercise, fatigue, nervous tension due to unhygienic conditions of work and program, of seats and desks, and lights and air, etc., etc.; the effect of the weather upon pupils and teachers, and many other things may be responsible for many disagreeable happenings in the schoolroom. It has been statistically proven that more crimes and suicides have been committed, and more school punishments recorded, on cloudy days, and when the air was oppressive, the weather threatening, and the electric tension excessive, than on bright and pleasant days."

A great many unpleasant incidents might be avoided in the house if mothers were more quick to recognize the early signs of fatigue. Sensible was the parent who decided that she would always be very patient with her children after four o'clock in the afternoon, because she knew they were getting tired.

This foresight of ours should be exerted not only as to the impending events of the day, but also in reference to the entire career of the child. It can appear in our very attitude toward him. Ennis Richmond has a charming phrase about "appealing to the advance natures" of the young. The full quotation is as follows: "There are certain people who 'get on' with children in a way quite their own; in our usual thoughtless way we say: 'So-and-so understands children thoroughly.' He does not; he understands what the children may become, and respects that possibility. If we listen to this kind of man when he is with children, we shall find that what charms children in him, as different from other people, is that he does not treat them as his inferiors in any way, and that what he says to them, where it is different to what the

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ordinary person would say to them, has a quality which is quite as charming to ourselves as to the children. It is the appeal to their advance natures that delights them, a glimpse into the wider world of which they are to take possession bye-and-bye. It is not *what* he says, that may be the purest childish nonsense, but the light in which he puts it, the way in which he invites the child to regard it; this is what charms the child, because it is the touch on the advance chord, whose vibrations give a mystic joy which the child itself cannot nor wishes to analyze. And the child who gets a joy in this way is the child for whom most may be hoped in the future."

Foresight thus easily runs into trust, and the time comes when the mother should be able to say to her child, when she knows he clearly sees his duty, "It is unnecessary for me to tell you what to do; you know what is right, and of course you will do that." This trust and expectancy throw the whole responsibility where it belongs, and at the same time appeal to the child's better nature, and so a double purpose is served. It is an appeal that will seldom be disregarded.

INSIGHT

Closely akin to foresight is insight. Insight is the ability to get the inner meaning of every situation, as foresight is the ability to provide for every situation.

If we could occasionally get off and take a bird's-eye view of our young people—see them as strangers see them, for example—we should take up our work once more with new composure. What have we here in the nursery? To the mother's tired eyes it seems a scene of confusion, filled with noisy and warring children, but to the larger insight it is the home of princes, of whom we have the privilege of being guardians. Each of these kings-to-be is already manifest in possibilities. Richard, who has been so exasperating, is ever

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quick in affectionateness and in gusty repentances. Albert's smouldering temper is matched by his unwearying persistency. David, who never finishes anything, nevertheless surprised you last summer by carrying out his hundred-mile hike. Martha is a slattern in dress but a wonder in school, and she has recently shown evidences of a growing personal pride. That fault in Emily, which you tried in vain last year to cure, seems to have cured itself.

And so it goes. Shifting traits, advancing wisdom and self-control, savage strength that promises a great endowment of will-power, a winsomeness that captures love, instincts coming in turn to their fruition—these are some of the prophetic changes that are continually showing in the home where there are children. There are alarming traits a-plenty, old racial and new personal inheritances and imitative follies, but who can deny also that, as in Stevenson's *Lantern Bearers*, the lighted lamp is still carried under the rough jacket. Because the instincts do unfold in order, because the trying traits do not all appear at once, we get a little grace of leisure between, which means time to study and plan for the next uprising when it comes.

The thought that we are engaged in training kings was advisedly worded. Those who dwell in kings' houses treat them with respect. One of the customary marks of respect is courtesy. Courtesy is something more. Griggs has said beautifully: "The behavior of love is courtesy." He continues:

"It is possible to teach the virtue of love by wearing habitually its garment, courtesy, and so to lead children from an imitation of the behavior of love to an imitation into its spirit. We sometimes feel that children are too small to deserve the little courtesies of life: quite apart from the fact that courtesy should come from within and not be dictated by the condition of the recipient, we cannot be too scrupu-

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lously courteous to children, since this is the most effective means of inculcating the highest virtue of character.

"It is most important that this garment of courtesy should be worn habitually in the life of the home. Nothing is more paradoxical than that perversity of human nature which leads us to be scrupulously courteous to the stranger within our gates, while we feel that we are excusable for expressing all our meanness and irritation to those we know and love best. It is true we ought to be able to rest in those who love us, and not need to keep up a manner foreign to our spirits; but we should see to it that the manner natural to our spirits is the unvarying courtesy that clothes a loving heart. We should be able to wear our every-day clothes at home, but they should be just as appropriate and beautiful in their way as any other garments. We ought never to appear in moral undress before those we love. In fact, the need is to make of courtesy, not a garment we remove and put on for different occasions, but rather a living and harmonious body to clothe inseparably the loving spirit within. Yet if we cannot be courteous all the time, would it not be better to spend our weariness and irritation on the stranger within our gates, who comes and goes and cares very little, and save every element of exquisite courtesy for those whose lives are lifted or broken by our slight words and deeds?"

A special grace of courtesy is not only that we should not speak *to* our young discourteously but that we should not speak *of* them in the presence of others in such a way as to cause them embarrassment.

A further expression of courtesy is the avoidance of sarcasm. Sarcasm is a tempting devil, and its mischief is that it always implies a superiority on the part of the user with a corresponding weakness of the victim. Its use generally exasperates the child, who seldom gives us the

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satisfaction of even appreciating the wit we have wasted on him.

COMPANIONSHIP

We can have neither insight nor understanding without giving companionship in exchange. "Do you know your child's dreams?" asks a good teacher. Some parents do not even know that their child has dreams.

In these days of the expansion of motherhood (out of the home) and the shrinkage of fatherhood (in the home) it seems necessary to urge upon the male parents a practising rather than a consulting relationship to their children.

Many fathers are artful dodgers. "When it comes to family discipline," as a neighbor recently confessed to me, "I either skid or skiddoo." Father makes it his conscientious business to give his family everything that they need—except himself. "I never had a father," said one friend to another. "Did he die when you were very young?" asked the other sympathetically. "Oh, my father isn't dead, he's a Shriner."

I know our excuse: "We haven't got time." Industry most invades American homes, not by child labor, but by stealing the fathers. Even philanthropy takes us away from home, and thus we have the spectacle of reputable men earnestly fulfilling every social obligation—except their principal one. Even "religious duties" have been known to cause a man to leave his children practically half-orphans.

Our children do rather get us at a disadvantage. A healthy boy returned from school is just ready for excitement at that end of the day when father has had all the excitement he wants. When father wants to be coddled son wants to be amused. It is natural for father to encourage son to take this amusement in the most comfortable way, outside the house if possible. It is natural to feel that his own ease and the child's morals require absent treatment.

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American fathers often feel an envy for the English gentry who, by sending their lads away from home at about ten, raise a race of fatherless sons. But then no American wants his sons to be like Englishmen, and there is no use for a nation that lives for its women to ape one that lives for its men.

It takes two parents to bring up a child. Shy though he may be to confess it, a father is really an admirable person to be a parent. He has the freshness of approach of one who is not around all the time and he is supposed to have that larger outlook which is so essential to the lives of oncoming children. It is not only right for a father to have a son, but his son has a right to have him.

There are a few things he can do better than a mother.

He can play better with a growing boy. For a short time it may be possible for a father to live on a pedestal, from which he descends, like Jehovah in the Old Testament, with a dictum or a discipline. But a perch is at least uncomfortable, and you cannot bring up a child entirely by what you tell him about how good you were when you were a boy. An old Irishman, chief of police in Philadelphia, left a widower with a large family, once told a company of fathers that he had never known a child to go wrong in a home where the father played with his children for an hour after supper, and added, with justifiable satisfaction: "And I've tried it myself."

He can teach him to work. How can a mother teach a sizable boy to work? He doesn't love sewing or dish-washing and she doesn't know the difference between a spokeshaver and a safety razor. "Wait till father comes home and *we'll* fix it for you," said a boy of only six to his mother, in a home where father had discovered that his son had other uses for his hands than to keep them clean.

A father ought to teach his boy how to spend money. It is a difficult art, as he himself knows. There is an in-

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creasing number of men in this country who are working themselves to death in order to give their sons a license to become spendthrifts. The son is literally from birth his father's junior partner, and the father has a unique opportunity to make the financial side of this relationship business-like from the beginning.

The father is the one who ought to give his son his education about sex matters. The Institute of which I am president received one thousand letters last year from mothers—mothers, mind you—asking how they should teach the facts and laws of sex to their children, chiefly to their sons. This struck me as a commentary on the pusillanimity of American fatherhood. In those years especially when a lad hears his mother's advice and follows his father's example a father can hardly afford to sidestep this important duty.

The extent of ignorance concerning the usual facts of child life by fathers that has been revealed to me in correspondence during the past years is such that I would say that if those men were as limited in what they call their business as they are here, they could not hold a position as errand boys. Now for years books on child-raising have been just as plentiful, just as explicit and just as cheap as those on stock-raising or on scientific management. Why don't fathers get intelligent on this great human problem?

It is too bad to put it upon her, but really a wife has to train her husband to be a father. Motherhood is an instinct, but a man has not much more instinct to be a father than he has to be an uncle. Mother has to break him in early. She has to explain why the baby is beautiful. She must break it to him easily that he is God to his firstborn. She must get the children to help father get loose—from his sedentary sins, his tired solemnities, his awful omniscience. She must demand his best.

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Some parents who find it well-nigh impossible to join very much with their children in play in the winter time anticipate the summer vacation as at least one chance to show their humanity to their children. But the mother who has retained her childhood and the father who can see some fun in sleeping occasionally in a tent in the yard with his son or in a social game after dinner by the fireside has taken the longest step toward confidence and companionship in the deeper things and experiences. During these years at least it is as important each day that the parent should take time to be happy as to "take time to be holy."

Our children should have much of the companionship of the wise. The old adage, "Children should be seen and not heard," ought really to be reserved. Children should be both seen and heard. Unless they are seen by and see wise people, how can they become wise, and unless they can be heard how can they have their fallacies exposed? Socrates cleared up the minds of young people by asking them apparently simple but ingenious questions, and, it has been suggested, got his reward by clearing up his own mind by listening to their answers. We should follow Edward Everett Hale's advice, and arrange that our children shall talk every day with someone wiser than themselves.

The value of good table talk in both the education and management of children is too little recognized. People who would scorn to appear in a negligée toilet at table will utter conversation that is slipshod, vulgarly gossipy, emptily personal or tiresomely complaining. Says Dr. Colin A. Scott: "Children who have grown up in homes in which the talk ran on large lines and touched on all great interests of life will agree that nothing gave them greater pleasure or more genuine education. There are homes in which the very atmosphere makes for wide knowledge of life, for generous aims, for citizenship in the world, as well as in the

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locality in which the home stands. Teachers in schools and colleges find the widest differences in range of information and quality of intelligence in the boys and girls who come to them. Some children bring a store of knowledge and sound tastes with them; others seem to have had no cultivation of any sort, are ignorant of everything save the few subjects which they have been compelled to study, and have no personal acquaintance with books or art or nature or the large affairs of the world. They have absorbed nothing, for there has been nothing to absorb; all that they know has been poured into them. The fortunate children have grown up in association with men and women of general intelligence, have heard them talk and lived among their books.

"There is no educational opportunity in the homes more important than the talk at the table. But this educational influence must issue from the spirit and interests of the parents; it must never wear a pedagogic air and impose a schoolroom order on a life which ought to be free, spontaneous and joyful. The home in which the talk is pre-arranged to instruct the children would be, not a garden where birds and dogs and children play together, but an institution in which the inmates live by rule and not instinct.

"It is not the child of six who sits at the table and listens; it is a human spirit, eager, curious, wondering, surrounded by mysteries, silently taking in what it does not understand today, but which will take possession of it next year and become a torch to light it on its way. It is through association with older people that these fructifying ideas come to the child; it is through such talk that he finds the world he is to possess.

"The talk of the family ought not, therefore, to be directed at him or shaped for him; but it ought to make a place for him. If the Balkan situation comes up, let the boy get out the atlas and find Bosnia and Bulgaria; it is quite likely that

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his elders may have forgotten the exact location of these countries; it is even possible that they may never have known. . . .

"Talks on books, plays, pictures, music, may have the same quality of a common interest for those who listen as well as for those who talk. There are homes in which the informal discussion of these matters is a liberal education; and long years after, children, who were not taken account of at the time, remember phrases and sentences that have been keywords in their vocabulary of life."

The advantages of table talk in child management are especially obvious. Ideals or codes of conduct may there be discussed so naturally that no child shall feel that he is being lectured, while the statement of the family consensus of opinion upon such topics has a profound influence upon the opinion and action of each individual. The younger child follows the lead of those older. The older is warned not to offend the moral sense of those younger.

Companionship in school tasks is a little more difficult than it used to be, now that methods of teaching have changed, but many parents still manage it; and since schools fail in teaching to study more than anything else, the parent who can do this not only keeps alongside of the child, but performs a very great educational service.

Companionship in work is essential. True, chores are not so numerous in a city house, but if the child is from an early period accepted as a junior partner, he may be habituated to take some small and regular share in the household tasks. Even boys can help in the kitchen, the tasks which they perform there being made acceptable to themselves and their criticizing playmates as preparatory to the cooking and housekeeping of the summer camp. The weekly allowance may be regarded as salary for such tasks, though acts of special helpfulness should be paid with thanks

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and not with money and rewarded by unexpected rather than bargained blessings.

These are the companionships that lead to comradeship of ideals. The parent who never plays or works with his child is unlikely ever to get very close to the child's real confidence, while it is during the play or work that father or mother finds the closest intimacies most natural. A very wise head of an orphanage used to maintain a photographic dark room, simply because the good fellowship of the mutual puttering he did there with his boys led to confidential discussion. So the joyous companionships of the home lead to the heights where the children dream and wish to tell their dreams to sympathetic ears.

An illustration at this point is so much better than a homily that it seems worth while to give space to two pictures taken from American Motherhood to show the contrast of homes where confidence is prohibited and sought, with implied results.

"Where's James?" Mr. Thorne's voice was curt and short.

"Oh, don't ask me," replied Mrs. Thorne querulously, setting the supper things hastily on the table, her face hot and scowling with irritation. "I've called and called. Really, Henry, you'll have to take that boy in hand. He's on the street from morning till bedtime."

"Doesn't he know it's supper time?"

"He ought to. I've told him a hundred times if I have once that he's to come in at five o'clock."

"It seems to me—" Mr. Thorne's tone grew in irritation as he sat down to the table—"that if I'd told a boy twelve years' old a hundred times to come in at five o'clock, he'd come."

"What would you have me do?" demanded Mrs. Thorne sharply, as she poured the tea. "Should I go out and hunt him up? I've called until I'm hoarse."

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"The trouble is—" Mr. Thorne served his wife to hot rolls and creamed potatoes, and cast glances of expectant inquiry out of the window—"that a boy in the city hasn't anything to do to keep him out of mischief. When I was a boy I had chores to do that kept me busy."

"There are a few things around a place like this," replied Mrs. Thorne ironically, "that a boy as big as James might do."

"Why don't you make him do them then?" asked her husband sharply.

"Why don't you?" retorted Mrs. Thorne angrily, pushing back her chair, her face flushing still more deeply.

"I'm too busy earning money to keep him in shoes and trousers to see to his bringing up. It seems to me—"

A slamming of the outer door interrupted him, and a boy of twelve, untidy and unwashed, burst into the room.

"Gee, I'm hungry—" he began, but the stern voice of his father interrupted him.

"Go and wash yourself, young man, before you show yourself in here," he commanded.

The boy slammed out of the room and returned in less than five minutes, a visible water mark about his chin and with hands still grimy and hair unbrushed.

"Now see here, my boy—" his father dealt out loud-voiced admonition as he served the boy's meal—"you let this be the last time you come in to supper after I do. I want you to get into this house before dark and see if you can't find a few chores to do. Do you hear?"

The boy nodded sullenly and bolted his food in angry silence.

"Why don't you try to be more like Tom Martin?" fretted his mother. "He comes in and helps his mother and even sets the table. He—"

"Tom Martin's mother plays games with him," interrupted

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James defensively, "and she reads out loud to him, and she lets him have the fellers come in evenings, and makes baseball suits for him and—"

"She doesn't play games with him nor read to him every night," replied Mrs. Thorne; "for she belongs to a reading club and she goes to the theater sometimes—"

"She lets *him* have a good time when she does go out," interrupted James bitterly; "'cause I've been in there. She lets him make candy in the kitchen with Molly, and his Aunt Maggie comes in to play games with the boys when Tom's mother's out. She ain't his truly aunt, but—"

"She's an old maid that Mrs. Martin gets to come in and stay sometimes. But Tom's such a good boy that—"

"*I'd* be good, too, if—"

"Don't answer back, sir," commanded his father. "If you're through your supper, go and get a book and don't let me hear any more from you till bedtime."

The boy stalked sulkily from the room, harboring a sense of injustice and anger in his heart. He went into the sitting-room, took a book from a littered-up table, drew a chair up beneath the high gas lights and began to read.

His father followed and took up the evening paper. Several times the boy glanced up from his book toward the silent figure, as if he longed for company, a desire for companionship and confidence in his heart. Too well he knew, however, that any attempt on his part would be met with a gruff command to silence.

Mrs. Thorne appeared at the door. "Henry," she said querulously, "have you forgotten we have an engagement tonight at the Holmes's card party?"

Mr. Thorne retorted with a remark not complimentary to card parties in general and the Holmes's card party in particular. James looked up at his mother, a hungry appeal in his gray eyes.

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"You going out again tonight, mamma?" he asked, a quivering wistfulness in his boyish voice.

"Yes," she said, the same irritable inflection in her voice; "we've promised to go. I hope you're big enough, James, to stay at home without your mother. Besides, Nora'll be here."

"*Nora!*" Former acquaintance with Nora's companionship spoke scornfully in James' voice. His face grew hard and he took up his book.

"Come, Henry," called Mrs. Thorne, turning away, and Mr. Thorne followed, muttering unpleasant comments upon his wife's acceptance of invitations.

A half hour later they reappeared cloaked and hatted for the card party, and Mrs. Thorne kissed her little boy good night.

"Be a good boy," she said, "and go to bed when you've finished your story."

"I wish you wouldn't go, mamma." James leaned his twelve-year-old head against his mother's arm.

"Don't be silly, James. I've promised. You can go and sit with Nora if you like."

"Come on, come on," urged Mr. Thorne impatiently from the door. "If you're going anywhere, go along. I hate dawdling."

Mrs. Thorne turned back at the door, her conscience troubling her a little at sight of the lonely little figure beside the door.

They had hardly turned a corner when James went to the kitchen door where Nora was washing dishes.

"Going to have company, Nora?" he asked.

"Me cousin'll be droppin' in, mebbe," said Nora, flapping the dishcloth.

"Well, you leave the side door unlocked. I'm going out for awhile to play with the kids, and if you squeal on me, I'll

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squeal on you." And he went out into the street and the night to seek for the companionship which was his natural right.

It was near the supper hour in the house across the way. Tom Martin came hastily in at the back door, slipped off his heavy skating shoes and on the way to the closet where his slippers were kept, encountered his mother.

"Oh, mother," he exclaimed, throwing his arms about her, "I'm awfully sorry to be so late, but we got to skating a race, Jim Thorne and I, and I forgot. But I remembered pretty soon and I *ran*, mother, truly I did, all the way."

"Good boy," said his mother, kissing his forehead and hugging him to her. "Mother knows you'll never forget her for long. Run and get washed now."

"I'll see to the furnace first, mother. And—want anything at the store?"

"No, thank you, dear. I'd like a little help about the table though, if you've time. Molly's making waffles for supper and I'm helping."

"You bet!" responded Tom, boyishly inelegant, but with a splendid look in his clear eyes that sent a thrill of rejoicing to the mother's heart.

He came down presently, clean and brushed, a fresh blouse and tie replacing the soiled ones. Then he went about setting the table deftly and happily, chatting to his mother about the skating, about his day at school, what this one had said and another had done, until she knew her boy's mind and heart as she had always done.

Presently Mr. Martin came in and greeted his son:

"Hello, boy," he said.

"Hello, man," retorted Tom, cheerfully and companionably affectionate.

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"Had a good day?" asked the father as they drew about the table.

"Bully," replied Tom. "Have you?"

"Are we going to read 'Boy Lincoln' tonight?" asked Tom after a little, "or are we going to have a game of Flinch?"

"This is our night at the reading club, Tommy." Mrs. Martin could never refrain from saying "Tommy" when she felt especially tender. "Don't you remember?"

Tommy's face fell.

"I'd forgotten," he said; "but I'll read or have Jim Thorne come over."

"I don't know what to think about Jim Thorne," said Mrs. Martin with a puzzled inflection in her voice. "I used to think him a fine little fellow, but lately I've heard of several things in which he has deceived his mother and he's always on the streets."

"His home isn't jolly and bright and nice like ours," said Tom. "His mother scolds and his father jaws and they never play games with him or anything."

"Perhaps you'd better run over and ask him to come and stay an hour," said Mrs. Martin. "Aunt Maggie will be over, and you can make fudge if Molly'll let you."

Tom ran blithely away across the street, and both father and mother looked after him with happy and thankful hearts.

"He's a good boy," said Mrs. Martin.

"He's got a good mother," replied her husband, smiling.

"He's like his father." And Mrs. Martin stretched a hand across the table to be grasped lovingly by another bigger and browner.

The story concludes with a description of Tom eagerly helping his mother to make ready and bidding her an affectionate good-by, conscious that his parents, even when absent in body, were still close to him in spirit. That boy, we can

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see, would grow up in the finest sort of relation to both his parents. The "gang" might claim him, the evil or neglected chum might for a time lead him somewhat astray, but he would ever keep his parents informed of his changing ideals, he would never go away from them even in "the far country," and in the end his permanent ideals would be sound and strong. Home companionship would be his salvation.

"I know a mother," says Mrs. Birney, "who with the advent of the first baby entered heartily into the idea that she had undertaken a long journey with the most mysteriously fascinating and wonderful of companions, who each day exacted rare tribute from her patience and self-denial, but who in himself was such an ever-increasing source of delight, through his affection, growth and development, that she prayed in her soul the journey might last through all eternity. It must have been such a mother as this of whom a little boy who was playing a 'wishing game' said, 'I wish my mamma was my little twin brother, and next I wish we had a mamma exactly as she is now.'"

One thing the child needs especially to learn through his companionship with his parents, and that is that they are engaging in the same moral experiences as is he. He is not alone in having to obey; so must they. He is not alone in having disappointments. He is not alone in finding it hard to be good. He is not alone in doing and being wrong. No child can excuse an excuse from his parents, but he will always accept an apology. The parent who is big enough sometimes to say "we" instead of "you" when talking to his child about his peculiarities or faults has well won his way with him. And the student spirit in the parents even in the realm of morals awakens the student spirit in the child.

FITNESS

As guardians of future kings we ought to be men and

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women worthy of our great trust. We are engaged not merely in a profession, but in a mission. The idea that intellectual acuteness and a plenitude of devices will suffice to enable us to train our children well is a false one. Children may not have great reasoning powers, but they have the instinct to recognize goodness. There is no way to represent goodness to a child but by being good ourselves. The child may do as we say; he will certainly do as we *do*. We again must cite Mrs. Allen's word, that "the chief part of a child's moral training comes from seeing us try to be good." Suggestion is the most potent form of education, and we can suggest only by what we are. Of the family of Karl Witte we read: "The whole family life was regulated with a view to suggesting to the child ideas which, taking root in the subconscious region of his mind, would tend soon or late to affect his moral outlook and exercise a lasting influence on his conduct. Hasty words, disputes, discussion of unpleasant subjects, all these things were scrupulously avoided. In their relations with one another, as with the little serving-maid and all who visited the Witte home, the parents displayed only those characteristics with which they wished to imbue their son. They were unfailingly genial, courteous, considerate and sympathetic. Over and above all this, they set him a constant example of diligence, of that earnest activity which is of itself a most forceful form of moral discipline." How Japanese children grow to be courteous and docile after being, as we would say, "spoiled" by total absence of home discipline seems incredible, until we are told that they never see discourtesy or inconsiderateness at home. They absorb by imitation what we think must be plastered on by means of discipline.

And Dr. Griggs adds: "The child is helped not only by what we do, but by what we try to do even when we fail. It is possible, fortunately, to teach lessons above the level of

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what we are in conduct, though not higher than what we want to be and strive to be. The ideal we are struggling toward teaches above our halting and imperfect action. Thus children tend to imitate not only our conduct but, deeper than it, the spirit that inspires our conduct. That is why pretense is so futile, and why every attempt to wear a garment of virtue merely for effect is apt to lead to an imitation, not of the assumed virtue, but of the hypocrisy that inspired its assumption, as, for instance, when our behavior is conventionally proper but with no love behind. Children pierce through what we do to what we mean to be and do; and the influence of the ideal toward which we are struggling is in the end more powerful than the changing accident of the day's life.

"Thus the true teaching by example is through a kind of contagion of the ideal that passes from soul to soul even when the ideal is far beyond us. This has always been the supreme force in education."

The task of raising future kings demands a large nature. Because we deal with small people, we cannot afford to be small ourselves. "The genuine disciplinarian," says Ennis Richmond, "is one whom grown-up people would be inclined to obey as well as children." All authorities seem to agree that a parent can be angry, mistaken, even wrong sometimes, but that he can seldom afford to be "grieved" or pettish or evidently annoyed. And even when endurance ceases to be a virtue and patience is almost gone, if the parent can, as it were automatically, remember that every trying situation has something funny about it (for he is funny himself when the child is not), he will retain his sense of humor, which is itself the finest kind of self-control.

"We," says Mrs. Allen, "are very like the children. We, too, love our own way. We, too, are stiff-minded. We have our own unseasonable moods and senseless tricks, and,

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moreover, on top of it all, an acquired sense of dignity which acts as a bar between us and the children. If we deserve their respect, they will give it. We need not concern ourselves so much about their behavior toward us as about our own toward them. We must treat them with courtesy. They are our equals in everything but experience, and we must regard ourselves as appointed to give them the results of experience quickly, thoroughly and beneficially, often rigorously, never roughly nor stupidly."

Many parents who try to grow morally do not think it necessary to grow mentally after their children come. They live, as Ellen Key says, "on the capital and interest of an education, which perhaps once made them model children, but has deprived them of the idea of educating themselves." Yet there is no sadder pathos than that of outgrown parents. Only by keeping oneself in constant process of growth, under the constant influence of the best things in one's own age, does one become a parent half-way good enough for one's children. The mother who has "neglected everything for the children" has often almost neglected her children.

We ought always to be good, but when we have to discipline our children, then we ought to be at our best. "Try not to discipline your child," urges Mrs. Allen, "unless you are satisfied with your mood. First summon your own best state of mind, and then face the child. Your mood will be your best ally." The hour when you feel most like giving a whipping is the worst one in which to do it, and there is no use trying to improve the disposition of a child while you are spoiling your own.

CHAPTER X

THE CHILD'S ATTITUDE

RELATION TO LAW

TURNING now to the attitude of the children themselves, we find that their responsiveness to government rests upon two different bases during this period. Until they are about ten years old the respect that they feel is to personal commands; after that it is respect for law itself. Earl Barnes found as the result of careful studies that children under ten have very little appreciation of general laws or regulations, or regard for them. They are most docile however to the binding force of personal commands, even where the special circumstance would seem to excuse them from obedience.

This is because they have little moral equipment yet, little capacity for sorrow and none for remorse. The fact that a child seems to be sorry because we are grieved or because it is toward night or because he feels homesick is not an exception. We mistake in insisting upon forcing children to express regret in begging pardon. An artificial emotion is always worthless. This is an excellent training for hypocrisy. The moral sense is still largely to be evoked. It is for us to be reasonable, to be fair, until the child is old enough to know reason and fairness in the only way he can come to know it, from having seen it lived.

"This attitude," says Barnes, "begins to change by the time the child is ten years old, and changes more rapidly at twelve and thirteen. Ideas become clarified; the child not only feels, but knows why he feels; he begins to recognize established laws as abstract existences; the punishments he prescribes

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are less severe, and they take into account in some measure the intentions of the culprit. These tendencies increase up to sixteen years."

So until a child is ten years old he turns to us, not for legal enactments, but for personal commands. After he is ten, we can gradually give him a code. According to this he will endeavor to live, and when, during adolescence when he questions everything, he questions the articles of this code, yet his habituation to it will continue as a safeguard and much of it will bind him as a life habit.

It is a significant period at which the child arrives when he begins to realize the majesty of right. Someone has said that "the proper exercise of will might be defined by the word 'ought.'" And so even before the parent or teacher is fully able to reason with a child, the child is satisfied if he is assured that a certain course is *right*.

The conservatism of a child as to that which he has become convinced is right is both extraordinary and reassuring. It may be due partly to dullness, to the time it takes for him to interpret or modify a command. It may be partly inertia or mental laziness. It may be the fixed effect of ancestral inheritance and a steady environment. But it seems to be more—it seems to be the tendency of young children to digest and make their own that which they have continuously tasted. This conservative instinct is so enduring that often, when a child has been steadily guided to follow out a course of conduct to which he is disinclined, his inclination reverses and he can hardly be persuaded later that he ever desired the opposite.

These facts as to the child's attitude toward law suggest the wisdom of Kirkpatrick's broad statement as to the changing factors of education during this period: "Play is the chief factor in education during the early years; but gradually more and more place is given to Necessity, until she is the

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honored director of activity in manhood, or perchance both give place to the twin sisters, Doing and Achievement, who smile alike on work that is as joyous as play and play that is as valuable as work."

THE ARTFUL DODGER

No matter how genial the attitude of children is toward law, their practice often lags far behind. There is a tendency to "ease off," to delay, to fall behind the requirements. This process offers a fine opportunity for the imaginative child. Sully cites this: "A small boy on receiving from his nurse the familiar order, 'Come here!' at once replied, 'I can't, nurse, I's looking for a flea,' and pretended to be much engrossed in the momentous business of hunting for this quarry in the blanket of his cot. The little trickster is such a lover of fun that he is pretty certain to betray his ruse in a case like this, and our small flea-catcher, we are told, laughed mischievously as he proffered his excuse. Such sly fabrications may be just as naughty as the uninspired excuses of a stupidly sulky child, but it is hard to be quite as much put out by them." They soon cease to be amusing, however, and the parent finds that he needs to be firm either in letting the neglected task bring its own penalty of deprivation or in holding the young shirker to strict account.

In mentioning the conservativeness of children which leads them to tend to pursue a habit as if it were a tradition, equal mention must be made of the changeableness that comes especially with the years of rapid growth. "The child's soul," says Dr. Paul Carus, "is a commonwealth of various and frequently contradictory tendencies." The mirror-like response of the child to impressions marks his susceptibility to a variety of reflections and his almost tricky alterations of moral sentiment are a valuable form of reflex action. "Wax to receive, marble to retain" the child is thus at once capable

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of the whole range of moral susceptibility and dynamic to make it an integral part of his own moral furnishing.

Though the child respects law, he does not love it. He thinks it a restraint devised for the restriction of children. Sully continues: "So strong and deep-reaching is this antagonism to law and its restraints apt to be that the childish longing to be 'big' is, I believe, grounded on the expectation of liberty. To be big seems to the child more than anything else to be rid of all this imposition of commands, to be able to do what one likes without interference from others."

So it is not surprising that one of the commonest traits with advancing years is

OBSTINACY

It may take its rise in indolence or as the result of too frequent or too severe exactions. It may be a kind of strength. The child likes to overcome difficulties; we are a difficulty which he tries to overcome. Yet, as Berle suggests, when children are obstinate they are not necessarily, as people assume, of strong will. They may have very weak wills. Their obstinacy may arise from want of interest and inability to catch the threads of thought around which interest is trained. In such cases an alluring exposition of a better way will cause the supposed obstinacy to melt away. Sometimes real and permanent obstinacy is occasioned by sudden or careless interruptions of childish play by adults. These are usually unnecessary and harmful. They weaken both will-power and perseverance.

No wonder that a child treated thus grows up not only with no ability to persevere, but also stubborn against thoughtless interference.

Obstinacy is sometimes only fear or incapacity. "The child," says Ellen Key, "repeats a false answer, is threatened

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with blows, and again repeats it because he is afraid not to say the right thing. He is struck and then answers rightly. The paralysis due to fear was treated as an exhibition of a refractory will."

When a child becomes excited either in resistance or in fear, he often becomes for a while literally incapacitated through mental blindness to accomplish the thing we desire. Professor William James once gave some very sensible advice for such a case. "When a situation of the kind is once fairly developed, and the child is all tense and excited inwardly, nineteen times out of twenty it is best to apperceive the case as one of neural pathology rather than as one of moral culpability. So long as the inhibiting sense of impossibility remains in the child's mind, he will continue unable to get beyond the obstacle. The aim of the teacher should then be to make him simply forget. Drop the subject for the time, divert the mind to something else: then, leading the pupil back by some circuitous line of association, spring it on him again before he has time to recognize it, and as likely as not he will go over it without any difficulty. It is in no other way that we overcome balkiness in a horse: we divert his attention, do something to his nose or ear, lead him around in a circle, and thus get him over a place where flogging would only have made him more invincible."

"But, after all," someone asks, "are there not instances when the enlightened will of the adult must prevail and the child, willingly or unwillingly, must yield?" There are various ways of conquering his obstinacy. In general, it is better to do it by a process than through a catastrophe. We may or may not be able by terrorizing to secure a particular act of submission, but we can hardly expect by such means to force the formation of a volition. To accomplish the first seems hardly worth the struggle, since it has to be done by

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fresh struggles on each new occasion, unless we have been so tragically successful as to break the child's will. What we are really after, or should be after, is to help, not force, the forming of the child's volition. How shall we do this?

As has been suggested, the work is a process. If a child has always been treated calmly and reasonably, he is not so likely to have insane outbursts. *We must be careful not to spring things on him.* If it is necessary to interrupt him, explain some pleasant alternative that is before him. Mrs. Allen gives the following example of the way to do this:

"Jack, who is ready to go on a delightful walk, must be kept at home because an unknown cousin has come to see the family. 'Wait,' says mother, 'do you know who has come? It is a very nice cousin that you have never seen. He lives out where the cowboys are. So if you put off your walk, you will hear all about it.' This, instead of the curt information, 'You can't go out. A strange cousin has come. Take off your things.' Some people object that this makes obedience too easy and pleasant. A child, they think, should obey cheerfully, without asking for reasons. But that is a virtue which he will never need when he is grown. Grown people are almost never called upon to change their course suddenly without any understanding of the reasons. We first understand and then act—much against our will and desire, it may be, but always for comprehensible cause. Children must give prompt obedience if necessary, but there is no need of multiplying these uncomfortable occasions." So in the matter of asking performance of a duty, there is a conciliatory as well as an unconciliatory method. Instead of saying, "You must fill the wood-box before you can go out," it is quite as easy to say, "Won't you please get me a whole boxful of wood before you go? I need it to cook with for our supper, and I am going to make something you like!"

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And the difference in the way the box is filled is worth the extra trouble, if there is any trouble, in putting it so.

When the parent finds that the child is actually entering into a state of unreasoning excitement, let his own coolness continue. Meet temper with firmness, but never with temper. "Only one gets mad at a time in this house" is the motto in one home. The one object now is to restore a sane condition. The child may be left by himself for a time to cool off; he may be told of some good time that is to follow compliance, not as a reward, but as a consoling prospect; sometimes the parent may wisely offer her help in the task; in extreme instances the child may be put to bed. He will find it hard perpetually to resist good humor and courtesy. In the end the child should not be the gainer by his obstinacy. The task must still be done, and perhaps by delay he has forfeited some additional pleasure. It has been advised by some that other children may be allowed to be present to help bring the offender to his senses through shame. Mrs. Wiggin has touched on this:

"Oftentimes he is obdurate when reprov'd in private for a fault, but when brought to the tribunal of the disapproval of other children, he is chagrined, repents, and makes atonement. He is uneasy under the adverse verdict of a large company, but the condemnation of one person did not weigh with him. It is usually not wise, however, to appeal to public opinion in this way, save on an abstract question, as the child loses his self-respect, and becomes degraded in his own eyes, if his fault is trumpeted abroad."

When the rebellion is over and the proper treatment has been given, let that definitely close the transaction. Don't harp on it afterward.

There are a few simple devices for forestalling obstinacy. Jacob Abbott advocated a kind of schooling in cheerful obedience. "Mary, knowing that the principle of obedience

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in the children was extremely weak, and that it could not stand any serious test, contrived to bring it into exercise a great many times under the lightest possible pressure. She called upon them to do a great many things, each of which was very easy to do, and gave them many little prohibitions which it required a very slight effort of self-denial on their part to regard; and she connected agreeable associations in their minds with the idea of submission to authority, through the interest which she knew they would feel in seeing the work of gathering the flowers and making the bouquets go systematically and prosperously on, and through the commendation of their conduct which she expressed at the end."

Sully suggests that the mother prepare the child some time beforehand for a difficult duty, telling him that she expects he will be able and willing to perform it. This is a legitimate use of suggestion. He also urges that the child be asked some time in advance when in cool blood to promise to do the duty cheerfully. When the time arrives the struggle is only with himself; his will has already been enlisted on the right side. This simple expedient of shifting the time in the imagination of the children helps immensely toward good will, by giving the will leisure to form itself favorably. So a story, particularly one with a spice of humor or a telling point, may be related in an impressive way of a supposititious situation, which is likely to occur, and then referred to pleasantly when such a situation does arrive. The parent thus divests his request of all appearance of fault-finding and secures for it not merely its ready admission, but a cordial welcome for it in their minds.

One reason for apparent obstinacy is that the young child is in the period of

INDIVIDUALISM

This period has its value. The child is selfish, and selfishness is not lovable, but how can he regard others until

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he has learned properly to regard himself? He must *be* first in order to do. The independence and self-assertiveness that go with this are not agreeable to others, but they are needful to the child for his self-protection. All the development of personal temperament, initiative and self-reliance wait upon the maturing of his individualism.

The individualism of the child consists chiefly in expressions of his various instincts. Now the child's instincts are his race inheritance, the long echo of all the past to enrich his present. They are his tendrils, the prophetic reachings-forth of his nature to lodgments for his growing powers. They are his "vital breath, his native air." Through the grasping instinct, active in his little fingers from the first day of his life, the fighting instinct, the imitative instinct, the gang instinct, and all the rest, he learns his world and himself. The instincts have been sadly misunderstood. "They constitute," says Dr. T. M. Balliet, "what is known as original sin." "The boy," says Gerald Stanley Lee, "could be made into a man out of the parts of him that his parents and teachers are trying to throw away." Instinct is what gives him his avidity for life. It is what sends him to bed dressed, so that he can be up early for to-morrow. It is what makes him loth to go to bed at all, lest he should lose some of the fun that is going on in the world while he is asleep. It explains why when he is awake he is much of the time in the third heaven, and whether in the body or out of the body one cannot tell—God knoweth. The boy who stated as the two requisites of a good church boys' club "feed and fun" had evidently unconsciously summed up the needs of his own period in life. Nutriment and joy, especially the joyous use of his instincts in wholesome directions—are not these indicated to us parents as the two principal rights of a growing child?

Slowly, however, during this era the child begins to socialize. The ages from ten to seventeen are said to be the

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golden years of the "gang period." The child is so suddenly and thoroughly seized by the glamor of his self-chosen group that its opinion soon becomes all-prevailing with him. This becomes an important factor in government.

SOCIABILITY

It is a little alarming to discover that the discipline of one's own child involves a share in the disciplining of most of the children on the street. This is the more difficult because we have neither full opportunity nor authority. It is hard to be guardian of other people's children without full warrant. The parents of the others do not always share our ideals or our realization of duty. Then comes a clashing of the different ideas as to allowances, evenings-out, privileges of playing away from home, etc., held by other parents and ourselves.

The whole problem of the gang is discussed in "The Boy Problem," but a few practical suggestions may be given here.

The gang instinct is really the friendship-making instinct. Between ten and seventeen comes no doubt the most powerful single influence in the lives of most children. What the gang says, thinks and does is to the individual member public opinion. The peril of the gang is usually not that it is bad, but that it is undecided; it never is sure what it is going to do next. To ignore the gang is to let it go its own aimless, dangerous way. The gang needs only to be chaperoned, to be guided into safety. Parents must enter into the gangs to which their children belong. Their superior resourcefulness and their kindness will win the confidence and worship of each member. The following illustration from Mrs. Lutes is as good as a treatise:

"Mother," says twelve-year-old Jack, "may I bring ten of the boys over here tonight? It's a club and—"

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"No," comes the prompt response. "I've just got my carpets cleaned and all the floors done over and I'm not going to have a raft of boys with muddy feet tracking all over everywhere. Your father and I are going out and you just can't."

"But, mother—"

"Don't 'but mother' me. I say 'no.' And don't you go gadding off somewhere, either. Last week you were off one night and stayed until all hours, and you got a good thrashing for it. If you don't want another you stay right here."

"But, mother, I don't want to stay here all alone while the boys are having a good time. They'll just go to Jim Blair's house if they can't come here, and I want to go too. I can't ever have them here. You and father go out and you have company and you make more racket—"

"John Jones, you *hush!* Do you know who you are talking to?"

"Yes," John agrees bitterly in his heart. He does. He is talking to a woman who can refuse him the right to entertain his friends in his own home, and who is surely and steadily driving him to the street and saloon, where conveniences for entertaining are provided.

That she will some day weep and wail and reproach him for lack of filial duty and grieve heartbrokenly for a son who has gone to the bad makes no difference. It isn't his fault that he is going to the bad.

"Mother," says Jack Somebody-Else, "I'd like to have the 'Gang' in tonight if you have no objection. It's quite a while since I've had them."

"Why, certainly, Jack. I was wondering yesterday why you didn't have them. Father and I are always glad to see the boys. What's the stunt?"

Jack glances warmly and smilingly into his mother's

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sympathetic face. It always pleases him to hear her use a "boy-word."

"We're rehearsing, you know, for Robin Hood—"

"How stupid of me. Of course. You're Alan-a-Dale, aren't you?"

"Yes. Say, Mumsie, s'pose you've got a song, some old song such as they used to sing those days?"

"Somewhere in the attic down under the 'leventy-'leventh bundle of magazines in the northwest corner, is some old sheet music, and amongst it is 'Under the Greenwood Tree.' S'pose you can find it or shall I?"

"I can. I wouldn't want you to hunt for it. Will you play it for me, Mum?"

"Dee-lighted! What would you 'fellers' like for lunch?"

"Mother!" Jack comes impulsively back from a bound toward the attic door. "You're a—a—lalapaloosie. You're a *brick*, Muddie. I wish more of the fellers had a mother like you. Some of 'em won't even let the kids invite the Gang."

"I know," mother nods, comprehendingly, "but they don't understand. It's your home, Jackie, you know, just as much as it is ours. And you do your share toward making it a home just as much as we do; so,—why not?"

CHAPTER XI

OBEDIENCE

TURNING now from the traits of parent and child, let us consider one of the chief purposes of government, which is obedience.

Let us fix in our mind for all time that obedience is something that is for the sake of children and not of parents. It is not our right; it is the child's protection. We happen to have more wisdom; it is to be put at the child's disposal.

"The traditional and almost invariable attitude of the adult toward the child," says Patterson DuBois, "is one of absolute possession, unlimited right and infallible judgment in all that pertains to the child's welfare. It shows itself in the lust of authority, the indulgence in the habit of command, a craze for 'obedience,' and a desire to be thorough in the practice—rather than the science—of punishing. As over against all this, the parent ought to recognize himself as sent to the child, rather than as having the child sent to him."

"Does it matter in the very least," says Ennis Richmond, "whether a child obeys *us*, except in so far as *we* stand for the time (that is, while the child is quite young, not yet arrived—as we say—at years of discretion) between the child and a rule which is everlasting, dealing out to its undeveloped mind this universal rule in fragments for its immature digestion?"

Having assumed the right to guide and be trusted, we must, in order to maintain it, wield it without indecision. Mrs. Allen urges: Never say "I'll see" or "maybe." Say either "yes" or "no," or "I cannot decide so quickly. Come to me at such and such a time and I will tell you." Never be

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indecisive. Let your yea be yea and your nay, nay. Of course a perfect obedience forbids teasing the mother to change her mind. If once, only once, she yields a forbidden point, and the child, with its abnormal keenness, sees it, she is lost. From that time on her yea is no longer yea and her nay, nay, but both are doubtful quantities, to be disputed. It is infinitely better not to give a command than to let the child evade it. When she says even a small thing must not be, she must stick to it. If it happens that the question turns on a second piece of cake, and she says "No more today," and then says later on, "Well, just this once, but next time do not ask," she is weakly giving up the whole situation, and barring the Angel of Peace forever from her home.

This does not mean that the mother will never change her mind, but there is a difference which any child of parts can see between changing one's mind for a whine and for a reason. The mother who freely gives a hearing to new facts and modifies her commands accordingly holds the trust of a child better than the one who simply squats in her obstinacy. Ernest H. Abbott gives the following illustration:

"The punishment which regularly follows is announced. It then transpires that what seemed disobedience was really misunderstanding. What can be done? Since the maternal court does not crave infallibility, the error in sentence is acknowledged. So far from impairing confidence in the court, this proceeding actually tends to buttress it. The next time an adverse judgment is declared and sentence is inflicted, the culprit, even if he believes himself guiltless, will, if he thinks about it at all, suspect that the judge is attempting, not to preserve her dignity, but honestly to administer justice."

The question is asked as to whether reasons should be given a child when requiring obedience of him. With very

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little children, evidently not. We cannot reason with a baby; we must use our reason for him. Evidently, too, reasons should never be given as an inducement to obey a command. In customary matters demand immediate implicit obedience. Never reason with a child when he is in an unreasoning mood or is biased by the pressure of desire. In novel circumstances it is often possible to explain before giving a command, but never wise to argue after giving it. Be sure that the child understands the order, if not the reason for it. One experienced mother insists that her children always shall look her in the eye when she gives a command. Then take the ground and ask the child to take it that since you have been right in a hundred cases in asking him to obey, it stands to reason that you are right now, even if he cannot yet see why. Sometimes the crisis is so important that you are grateful indeed that you have been able successfully to maintain discipline. Edward Everett Hale remarked half humorously in one of his extravagant moments: "It has been well said that the ferocity of infancy is such that, were its strength equal to its will, it would long ago have exterminated the human race. This is true. And it is to be remarked, also, that the strength of infancy, and of boyhood and girlhood, is very great. Thus is it that, unless some strict rules are laid down for limiting its use and the places of its exhibition, and kept after they are laid down, the death of parents, and of all persons who have passed the age of childhood, may be expected at any moment." Perhaps a question of health is involved, or of morals, or some other really serious thing, and the growing boy or girl is quite sure the parents are wrong, and will not be convinced by the most careful, patient reasoning and explanation; such things do happen. Then, after all is said, if the father and mother are certain of the wisdom of their course, the child, not the parents, must yield. Once in a long time it is best

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to let the child have his own way and teach him by suffering that he is wrong; but usually this is too costly, and it is better to say firmly, "You must abide by my decision; I am sure in this case I am right, and when you are older you will see that it was so." Then the child will show whether, after all, his training in obedience has been worth while. If he submits with an underlying belief in his parents in spite of his disappointment, the day is won; it has saved both the child and the day from disaster.

A good example of a reassuring way of requiring obedience is by means of the story method. Jacob Abbott employed this method frequently:

"And so you thought you had good reasons for disobeying me," rejoined George. "Yes," said Egbert, triumphantly. "That is just it," said George. "You are willing to obey, except when you think you have good reasons for disobeying, and then you disobey. That's the way a great many boys do, and that reminds me of the story I was going to tell you. It is about some soldiers."

George then told Egbert a long story about a colonel who sent a captain with a company of men on a secret expedition with specific orders. The captain disobeyed the orders and crossed a stream with his force when he had been directed to remain on the hither side of it, thinking himself that it would be better to cross; and in consequence he and all his force were captured by the enemy, who were lying in ambush near by, as the colonel knew, though the captain did not. George concluded his story with some very forcible remarks, showing, in a manner adapted to Egbert's state of mental development, how essential it was to the character of a good soldier that he should obey implicitly all the commands of his superior, without even presuming to disregard them on the ground of seeing good reason for doing so.

The grandson of Jacob Abbott, Ernest Hamlin Abbott,

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has written as sensibly as his ancestor on home training of children. He recommends a similar use of the story and of co-operation.

"A small boy is well acquainted with the story of the Israelites in Egypt. He is not overburdened with a sense of moral responsibility. One day, when he was dawdling over his task of changing his shoes and stockings, it was suggested that his father be an Egyptian and he be an Israelitish slave. He joyfully acquiesced. His father took the tip of a bamboo fishing rod as a badge of authority and stood by. In a few moments the boy was dawdling. A light rap over the shins recalled him to his duty. There was no complaint; for he knew it was the business of the overseer to keep the slave at his task. His shoes and stockings were changed in a very much shorter time than was customary; and he contemplated his finished work with satisfaction. A few days later, when he had a similar task to perform, he proposed of his own accord a repetition of the performance."

The art of securing obedience promptly often invites a process of treatment. A child dislikes to put away his playthings, and rebels about minding. The mother, in an example furnished by Ernest Abbott, gives all the children warning that in fifteen minutes all the playthings must be put away. The others begin at once to get ready. Eric goes on playing. A second time she gives him a quiet reminder. A third time sounds the authoritative voice. "In three minutes it will be a quarter past four. I shall want you then to begin to wash and dress for a drive. Eric, I am afraid you won't be able to go with us; your blocks are not put away." She might, of course, justly tell him then and there that he will not be allowed to go; she chooses, however, the better way, and lets him wrestle with the situation. "You had better not stop to cry," she warns him:

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"there is no time to waste." In fractious misery he hurriedly begins his belated task. His will, so far from being broken or weakened, is actually stiffened; but it is now enlisted on the side of authority. The others—not a whit more virtuous, by the way, but only more sagacious—are half dressed before he has put his blocks in order. If he fails to overtake them, he will stand disconsolate, abject, perhaps tempestuous, and watch them depart. He has had his way, but he has won no victory; he has simply learned the cost of wilfulness. If he succeeds in overtaking them, he will not have lost his lesson. His mother, it is true, will not exactly have had her way; but she reckons that no loss, as her way was not her end; she will have enlisted his will. The victory which the boy will have won is not over her. The only antagonist he has had is himself. Because of her respect for him, he will now have a new respect for himself and for her. He is on the road to acquiring the will to obey.

CHAPTER XII

METHODS OF GOVERNMENT

LET us now consider some of the methods of governing children of public school age.

SUGGESTION

Suggestion is effective with children because they do not themselves have a very great stock of ideas. They welcome adult contributions. It is especially successful in extreme youth because children then deeply feel a sense of dependence upon adults. The skilful mother often so ingeniously predates her suggestions that the child proceeds, as does the hypnotized individual, to perform them at the indicated time. "Father will be tired when he comes home tonight. Shall we not surprise him by having the ashes all carried out and the cellar cleaned?" "How thoughtful you would be if you would be careful not to disturb Mary this evening; she is having such a hard time with her geometry." "I wonder if I could trust you to get lunch alone tomorrow when I have to be down town?" Thus the sly parent prepares the way for willing, effective compliance, sometimes with a great show of secrecy, sometimes with a gentle plea, always with a loving expectancy.

EXPLANATION

This is the appeal to reason. Though not to be used as an inducement to obedience, it makes obedience heartier and in the end it makes it more effective. A child of parts ought to execute commands more successfully than a stupid or instructed one. If we accustom a child to obey without

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knowing why we train him to act all his life without forethought. Mental training should aid moral training.

"One sometimes grows tired," says Mrs. Lutes, "of the everlasting 'why?' and 'what for?' of childhood, but how else is the child to grow? He is new to this world of multitudinous things; he is a creature gifted with reasoning power and a mind that demands consistence between words and deeds. He wants to know *why* he is told to do thus and so or not to do thus and so. He feels the injustice of being told to perform acts as an automaton would. He becomes discouraged. His mental activities are not called into account and he grows sluggish. His movements become mechanical and he has no initiative, no power to think for himself or to lay out for himself a course of action. He has continually to be told 'what to do next.' He has to be entertained, amused, told when to move and when not to. Then the parents and teachers call him 'stupid,' 'dull' and even those who are responsible for his stupidity chide him for it."

A better way to make clear to a boy or girl the ungraciousness or uncouthness of his conduct than reproach is a dispassionate explanation of it. Mrs. Allen suggests this: "She said sometimes to her little boy, after visitors had left the parlor, 'now, dear, I am going to be your little girl and you are going to be my papa; and we will play that a gentleman has come in to see you, and I will show you exactly how you have been behaving during the call of my friends, and you can see if you would not feel very sorry to have a little child behave so.' "

PERSUASION

This is the appeal to affection or kindness. Though usually valid, it must be used with caution. A mother may in emergencies use her headache as a plea for special consid-

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eration, but the use of feebleness as a regular appeal is subversive of authority and tends to evoke a contemptuous pity from the child.

A method of indirect persuasion is that of praise. Some parents, in their fear lest they spoil their children by rewards of flattery, withhold from them even earnest expressions of satisfaction. "When Mary," says Jacob Abbott, "greatly interested in what for the moment she is doing, delays her coming, she says, 'You ought to come at once, Mary, when I call you, and not make me wait in this way.' In the cases when Mary did come at once, she had said nothing." Now there is evidently a difference between a compensation agreed upon beforehand, of the nature of payment for a service rendered, and a natural expression of the happiness felt by her mother in the good conduct of her child. And so Mr. Abbott, who did not believe in extraneous bargained-for rewards, urges a surprise like this: "You remember when I went to the village to-day I left you in the yard and said that you must not go out of the gate, and you obeyed. Perhaps you would have liked to go out into the road and play there, but you would not go because I had forbidden it. I am very glad that you obeyed. I thought of you when I was in the village, and I thought you would obey me. I felt quite safe about you. If you had been disobedient children, I should have felt uneasy and anxious. But I felt safe. When I had finished my shopping, I thought I would buy you some bonbons, and here they are. You can go and sit down together on the carpet and divide them. Mary can choose one, and then Jane; then Mary, and then Jane again; and so on until they are all chosen."

DIVERSION

"I don't think we seem very happy; let's sing something," suggests the alert kindergartner on some muggy morning

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when everybody seems quarrelsome. There is a good hint for the mother. It is usually possible to divert the gathering storms of obstinacy, the impossible request, the hurtful cause of action. Such diversions can usually be pleasant and sportive, but occasionally they need to be startling. St. John makes a suggestion for handling temper, "with reasons annexed."

"With some hesitation, lest it be misunderstood or misapplied, another prescription is offered. Sometimes, when a child is in the midst of one of those distressing outbursts of rage, he may be brought out of it by an unexpected dash of water in his face. This is not a punishment in any sense. Its effect is to substitute intense surprise, with perhaps a small element of fear, for the anger. The physical shock is enough to do this, and in ordinary cases is far less harmful than prolonged anger. It is the method of diversion applied in a heroic way. Usually by the time the water is wiped away from the eyes and face the child rushes to his mother's arms and, after a few tears, falls asleep."

It is generally agreed that the golden age of habit-forming falls in this period. So one of the most permanently lasting methods to use now is that of

DRILL

or habituation. Psychologists speak of the brain as containing the lower levels of habit and the higher ones of volition, and urge the training of all the lower levels to right courses before the twelfth year. It is well known that correct table habits and minor social usages are learned and made automatic with great difficulty any later. We must start so early about these things that the young people when they have grown up will never remember when they acquired them.

Having learned all of good behavior that the race can teach, "they can spend their own full manhood strength in

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discovering new nobilities of conduct. So the prophecy of the young life may be fulfilled and its potentiality become a reality of service." Refinement, considerateness, and even religious ceremonies may be so thoroughly absorbed now that such habits can never be easily broken, and when later any of them are temporarily deserted or disowned the tendency will yet be to come back to them and rebuild the old nests with a new good will and reinvest old formularies with fresh and intelligent meaning. Thus we use the seven full years of plenty for any period of spiritual famine that may follow.

This is the period when a mild imitation of military discipline is delightfully effective. Children enjoy playing they are soldiers, they take a keen delight in being put through simple and regular evolutions such as falling into line and taking turn in privileges, and they may be taught most of the physical habits and some of the more solid virtues through the stories of good soldiers and by the imitation of them. An illustration of the method was given in Jacob Abbott's story under the caption "Obedience."

The natural disorderliness of children is supposed to be antagonistic to habituation, but it can be much lessened where the home has conveniences which make orderliness and neatness easy. Where the clothes closet has low hooks, where the playroom has bins on the floor instead of high shelves, where there is an initialed towel in the bath room for each child, where there is a box of rubbers in the cellar, the necessity of "picking up after the children" obviously becomes minimized.

Regularity makes the home life as comfortable to the parent as to the child, chiefly because it spreads the discipline over a vast space of time instead of centering it chiefly in collisions.

The question is voiced by Griggs which has been asked

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by others: "In many things the right standard for the adult differs somewhat from that applicable to the child. Shall the adult follow the standard that is suitable for children, or shall he follow his own and seek to make the child understand the difference? In general, I think the latter. Certain things to eat are healthful for the parent, but injurious to the child. It is not best to give them up, nor to exclude the child from the table when they are upon it, but to accustom him from the beginning to recognize that as a child he must forego certain pleasures which he may enjoy in maturity. In the extreme case all must admit this principle: surely there is no reason why the parent should go to bed at seven or the child sit up until eleven to bring the two standards of behavior together."

Griggs answers a more difficult aspect of the question, we think wisely.

"The question becomes difficult, however, just in that margin of our behavior where habits which are relatively non-moral so easily slip over into what is positively harmful. Smoking is perhaps the best example. All physicians are agreed that the habit of smoking is injurious to a growing child or youth. Many physicians hold, however, that smoking, kept rigidly within limits, and used as a means of relaxation and not as a stimulant to work, is not appreciably injurious to an adult, and may add greatly to the pleasure of social intercourse. What, then, should be the attitude of a father or schoolmaster in this connection? Should he renounce the habit as setting an example he does not wish his boys to imitate, even though he believes it entirely right for himself; or should he continue to live in his own conviction, and trust to making the children understand the difference in standard for youth and maturity? I believe the main key to the solution is this: Is the father or teacher convinced that the habit is one he would be glad to have his

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boys acquire in maturity just as he practices it? If this question can truthfully be answered affirmatively there is no direct reason for foregoing the habit; but if the father or teacher has a half-confessed sense that he would answer the question negatively, it means he is not really living to his own highest standard and would better turn around.

"Temperance is always harder than abstinence, and is usually better. Life means a sane balance of activities; and an example of harmonious self-control, putting everything in its place, may be far more effective than one of asceticism assumed for didactic purposes. There is a further corrective principle, however. Where one man errs in exaggerated self-denial, a dozen sink into the slough of self-indulgence. Sensualism and asceticism may be equally failure, but the former is the common danger. Especially is this true where the mastery of material conditions is such that desires can be easily gratified and there is little need of struggle. Then asceticism becomes a sound instrument of education, and some measure of even unnecessary renunciation is an effective element of moral discipline. There is great need to teach this truth to children in well-to-do families in these days; and the teaching by example is more effective than any other."

Much better than negative deprivation or other punishment is the positive treatment, of occupation.

ACTIVITY

When, as some one has said, children are no longer boxed on their ears, but are given magnifying glasses and photographic cameras to increase their capacity for life and for loving it, we not only have better-trained children, but more capable ones.

"Just the reverse of this system rules today," says Ellen Key. "Mothers learn their children's lessons, invent plays for them, arrange their rooms for them, read their story

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books for them, arrange their rooms after them, pick up what they have let fall, put in order the things they have left in confusion, and in this and in other ways, by protective pampering and attention, their desire for work, their endurance, the gifts of invention and imagination, qualities proper to the child, become weak and passive." And Mrs. Allen adds: "The child who constantly asks 'What shall I do?' or who is constantly without occupation, is he whose available occupations have become too easy for him, and who is not bred by experience into the knowledge that there is surpassing interest in doing what is creative and a little difficult."

It is an encouraging fact that it is the brightest and most difficult children who respond most vigorously to methods of activity. It is these original natures who often are badly treated at home as well as at school. Some parents seem to be prejudiced against the appearance of initiative in their offspring. It is now believed that the discouragement of the curiosity instinct, which shows itself early in the desire to grasp everything in the fingers and later in the desire to experiment and take things apart, does more to cripple talent than any other of our mistaken courses of conduct. The method of activity implies simple and strong clothes in which the young people can play freely, play materials with good tools, rather than ready-made toys, a regimen of work and helpfulness, and a coeval development of the sense of proprietorship with respect for the property of others.

CHAPTER XIII

GOVERNMENT BY PUNISHMENT

It would seem that if the problems of child government were treated preventively, as we have been indicating, there would be little need of treating them by punishment. If we begin right, we shall not need to proceed by penalties. But, as Jacob Abbott says: "This is the way to *begin*; but you cannot begin unless you are at the beginning. If your children are partly grown, and you find that they are not under your command, the difficulty is much greater. The principles which should govern the management are the same, but they cannot be applied by means so gentle."

Often the need of punishment arises because of our own fault. "The child," says Mrs. Allen, "is allowed his own sweet will for two or three years of his life, possibly longer, and then all of a sudden, when disobedience and lawlessness is no longer cunning, he is suddenly told not to do thus and so and is bruised upon the body, beaten and hurt for doing the very thing he has been allowed to do with applause."

Punishment, though sometimes necessary and apparently effective, is always, to a degree, artificial. "It can never avoid being an obtrusion between the deed and the real reason for not doing it." It has to be partially based upon the false doctrine that a fault may be atoned for by sufferings that are not directly connected with the fault. Punishments irritate; they stir up rebellion or a sense of injustice. If they subdue, they tend to maim the will. Our aim should be to cause the punishments to be as natural—that is, as imitative of the proper result of the fault—as possible. For example, we deprive a child of his dessert if he dawdles over his meat,

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or put him by himself if he disturbs others by noise. The parallel danger that a fixed punishment may lose its effectiveness after its rigor is known (just as the boy who knows he will get a whipping for an offense decides that the fun is worth the pain) should suggest to us that it is often well to state the *fact* but leave the *nature* of the threatened punishment very much of a mystery. To do this also gives the parent leisure to "make the punishment fit the crime." Yet threats should be used sparingly. The child knows full well that the "next time" is likely never to come. At most its coming is a negligible chance. The only proper threat is a promise made just once, after other methods have failed, as a fair warning that one more offense of the kind stated will meet with an untold but suitable retribution. It is the infrequent, final appeal, which can be so stated that it shall not be so much an arousement of fear as a challenge of the bravest effort on the part of the child.

The rationale of punishment was discussed very fully in the earlier part of this book. The matter may be reviewed here.

The purpose of punishment is not retaliation, the wreaking of parental anger, satisfaction to the neighbors or even "giving the child what he deserves." Punishment is a rigorous kind of *teaching*, devised to be as helpful as possible "to enable the child," to use Ellen Key's phrase, "to overcome by self-formed purpose or mastery his desire to repeat the offense." It is not only for stopping a course of conduct, but for altering a course of desire. It is not to weaken, but to strengthen the child. Miss Frances E. Willard used to say that her mother always tried to make out that she, Miss Willard, wanted to be good and true. "We never," says G. Stanley Hall, "punish but a part of a child's nature. He has lied, but he is not a liar, and we deal only with the special act and must love all the rest of him."

Such a purpose leaves small room at this period for cor-

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poral punishment. Corporal punishment never created a love of virtue. It appeals to a base motive and therefore does not change desire unless in weak-willed children whose desires and wills are not only altered thereby, but weakened. As a form of teaching, it substitutes a result for the conduct that has no relation to the act itself. To whip a child for going near the fire teaches him that fire whips, when really it burns. To whip him for crying not only teaches him that crying whips, but prevents us from discovering the real cause of his crying. It is indiscriminate and therefore clumsy. Corporal punishment was long ago admirably described by Comenius, who compared an educator using this method with a musician striking a badly-tuned instrument with his fist, instead of using his ears and his hands to put it in tune. Corporal punishment is so easy that it tempts the parent to continue the method, and this prevents his using a rational one, and so stupefies the child that at length he does not know enough to respond to any other. Where the child is not embruted thereby, we do not know what less noticeable but permanent wrong we are doing his soul. "The adult," says Ellen Key, "laughs or smiles in remembering the punishments and other things which caused him in his childhood anxious days or nights, which produced the silent torture of the child's heart, infinite despondency, burning indignation, lonely fears, outraged sense of justice, the terrible creations of his imagination, his absurd shame, his unsatisfied thirst for joy, freedom and tenderness. Lacking these beneficent memories, adults constantly repeat the crime of destroying the childhood of the new generation." Surely as soon as a child can remember a blow, he is too old to receive it.

It is not safe to generalize about corporal punishment. Ernest H. Abbott uses the following illustration to prove this: "In a household there are three children. One, sensitive

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to physical pain, shrivels and warps at the very prospect of it; a second is deterred from no act by the fear of it, and is altered not a whit by the memory of it; the third seems to find in it a comforting sense of being mastered at those times when he is out of sorts with himself, and responds to it with renewed affection and restored sweetness of temper. For the mother of that trio academic discussions on corporal punishment are not only uninteresting—they are positively irritating. She has paid her children the decent respect of considering their temperaments.”

Yet even the child who seems to be comforted by a whipping ought not to have one if he conceives it as a sort of accepted atonement for an offense which he had not repaired or regards as blameless any misdeed in which he was not caught.

Edward Howard Griggs has summed up well the general program for corrective discipline. “It should aim solely at the eradication of the fault and the establishment of moral health in the child. (2) It should utilize punishments that are as natural as possible, logically flowing from the fault and therefore teaching respect for the laws of life and prudence in the presence of the rigorous limitations Nature sets to human action. (3) It should enforce the discipline that gives self-control and the power to resist wrong desire. (4) It should awaken love and pursuit of the virtue of which the fault is the distortion or negation. Yet, when all is said, the prescription in every case must be individual; and we must never forget, as Arthur Giles says in the best sentence of his little book on Moral Pathology, that ‘In moral, as in medical pathology, the patient, and not the disease, must be treated.’ ”

If punishment is intended to help the child forsake the fault and love virtue, then it should, so far as possible, be co-operative in character. The worst effect of corporal punishment is that usually, because of the anger either of

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parent or child or both, the parent appears to be the child's antagonist, when he most needs him as a friend. It seems to be a prerequisite to such punishment that the child should be talked with seriously until he so clearly discerns the nature of the offense that he shall be able to *name* it and to agree upon an appropriate penalty and at length accept it cheerfully as self-imposed.

The element of choice, which is so important an element of will-training, may exist even in punishments, as we have already noticed. Let us grant, for example, that a child has a right to cry if he wants to, but he must choose whether he will cease or stop annoying his family by doing it in retirement. He may not be forcibly prevented from breaking his brother's toys, but he may be told in advance that he will have the option of paying for them. Dr. Reeder advises, from his experience in an orphanage, a system of cash responsibility in the shape of fines. Such an arrangement gives the child something to do rather than simply having something done to him. It lays upon the child a responsibility for his own deed. In earning money to pay his fine, he punishes himself. In his orphanage he keeps a book account of fines, and they stand on record until paid. A fine may not be paid for many weeks or months after it has been imposed, but the very fact that there is a responsibility on record, which must be met, exerts a wholesome and restraining influence over the child.

It seems to be acknowledged that punishments should almost invariably be private. Not only is public admonition tiresome to adults present and unwholesome to self-righteous brothers and sisters who may be looking on, but it is not good for the culprit himself. As for punishing that is witnessed by any outside the family circle, pride of clan at least should prevent such exercise, even though we be sorely tempted. The only exception that occurs to the writer is the

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one where it may be possible to mass the gang-spirit, which to the child is public opinion (usually in some abstract manner), against the child whose tendency is wrong.

CHAPTER XIV

MORE METHODS OF GOVERNMENT

CHOICE THE SUCCESSOR OF OBEDIENCE

OBEDIENCE is a virtue whose value is easily exaggerated. "A timid child," Ennis Richmond reminds us, "is naturally an 'obedient' child; just as a courageous child may be naturally a 'disobedient' one. Obedience to ourselves is not a virtue in a child if the obedience ends with ourselves; it is a convenience to us, and if properly used, a most useful weapon in our hand when we set out to fight evil in company with the child we are guiding; but that is all it is, and a child who is what is so often called an 'obedient' child is just as likely to be obedient to the person who counsels wrongly as to the person who counsels rightly, if he has learnt to render obedience to the person instead of to the principle behind the person."

Mrs. Gilman has a clever essay in which she says that to train a child to unthinking, unquestioning obedience is to make him absolutely valueless as a citizen. He will never initiate, but will follow where others lead. He will be but a half-developed being, devoid of individuality and independence. Obedience should be considered as only a temporary thing, for the attitude of infallibility that parents assume must sooner or later be abandoned; it is merely the training of the children, not blind obedience in itself, that is the aim. The power of securing obedience invariably lessens as children grow older, and when they are stronger than we it ceases. Yet how many of us are content to depend upon it exclusively in our treatment of children! Outside the home the child is learning at school and play to use his own mind

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to think and to decide for himself, and we cannot and would not prevent him doing so in the home circle. As soon as possible then we ought to have our children do what we tell them, not because we can compel them, but because they know why we give the order. Ennis Richmond explains this:

"We give a child an order—any order will do—we say, for instance, 'You must be punctual for meals,' and we can (more or less) compel the child to be at the table at a certain time. But having done that, what next, if we are imbued with the spirit, so common to us, that a child ought to obey us because we are older, because we 'know better,' because we resent in him any opposition to this order, any opinion of his on the matter? The child comes to table, but *why* does he do so? Because we choose, or because he chooses? If the former, what have we done for the character of his 'future man?' We are insisting upon a practice which may or may not become a habit, but are we supplying him with any good ground for the obeying of any future rule? Above all, are we getting him into touch with the universal and immortal law of which our little rule ought to be the type? Surely not. But if, on the contrary, the child obeys us because he chooses, have we not touched his mind, his reason; have we not taught him to look through the rule to the reason of the rule and given him some beginning of an enduring trust in Law?"

It is indeed surprising how early a child exhibits choice and defends his right to choice. Just as gradually and just as fast as he can make choices with some reasonableness and with little personal hazard, we ought to encourage him to do so. For the ultimate goal of government is

WILL-TRAINING

Training the child's will is simply training the power to make right choices. Truly it is said, "The deliberate 'I Will'

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is the basis of a man's character, and the 'I Will' of the crises in life is being made by the 'I Will' of each day." In other words, the cumulative effect of will habits is tremendous. The training of this ruling power should begin, however, before the child is old enough to deliberate, while he is still the creature of sensation and impulse.

A half century ago Jacob Abbott told us that "the chief end and aim of the parental relation, as designed by the author of nature, may be considered as comprised, it would seem in these two objects, namely: first, the *support* of the child by the *strength* of his parents during the period necessary for the development of *his* strength, and secondly, his guidance and direction by their *reason* during the development of his reason."

In directing the reason of a child to right choices, our whole aim must be to help him toward an independently positive attitude toward life. Accurately enough does Ellen Key state the common situation when she says:

"We teach the new souls not to steal, not to lie, to save their clothes, to learn their lessons, to economize their money, to obey commands, not to contradict older people, say their prayers, to fight occasionally in order to be strong. But who teaches the new souls to choose for themselves the path they must tread? Who thinks that the desire for this path of their own can be so profound that a hard or even mild pressure toward uniformity can make the whole of childhood a torment?"

And Professor James contrasts vividly the *servant* of right with its eager *champion* when he says:

"He whose life is based upon the word 'no,' who tells the truth because a lie is wicked, and who has constantly to grapple with his envious and cowardly and mean propensities, is in an inferior situation in every respect to what he would be if the love of truth and magnanimity positively possessed him

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from the outset and he felt no inferior temptations. Your born gentleman is certainly, for this world's purposes, a more valuable being than your 'chump, with his grunting resistance to his native devils,' even though in God's sight the latter may, as the Catholic theologians say, be rolling up great stores of 'merit.' "

Now, "the born gentleman who feels no inferior temptations" is the youth who has been trained from the beginning to make habitual all the lower levels of brain activity. The first step in will-training, then, is habit-formation. That patient drill in all the commonplaces of courtesy, consideration and custom which we urge above not only writes in the very molecules of the child automatic responses, but manufactures his impulses into ruling motives. So will-training really begins before the child appears to have a will of his own. Our wills are so exclusively the product of accumulated tendencies that, as Professor Frederick E. Bolton tells us, we are free only in the direction in which our past life allows us to act. Dr. G. Stanley Hall's dictum that "We will with all that we have willed" may be made even stronger. We will *only* with that we have willed. The child may be thoroughly impoverished or forever endowed according as his habit-formations have been patient, varied and liberal.

Next there must be steadily that moral training which at least helps the child to recognize goodness when he sees it and to call evil by its right name. Professor James again, in a passage that has become classic, insists that in hours of moral indecision the assistance needed is often not so much a stronger will as a clearer intelligence. He illustrates the relation between will and brains as follows:

"The hackneyed example of moral deliberation is the case of an habitual drunkard under temptation. He has made a

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resolve to reform, but he is now solicited again by the bottle. His moral triumph or failure literally consists in his finding the right *name* for the case. If he says that it is a case of not wasting good liquor already poured out, or a case of not being churlish or unsociable when in the midst of friends, or the case of learning something at last about a brand of whisky which he never met before, or a case of celebrating a public holiday, or a case of stimulating himself to a more energetic resolve in favor of abstinence than any he has ever yet made, then he is lost. His choice of the wrong name seals his doom. But if, in spite of all the plausible good names with which his thirsty fancy so copiously furnishes him, he unwaveringly clings to the truer bad name, and apperceives the case as that of 'being a drunkard, being a drunkard, being a drunkard,' his feet are planted on the road to salvation. He saves himself by thinking rightly."

And so in childhood. Regular and reasonable characterization in the home of acts of dishonor by their true names, the exposure of moral fallacies cherished in the local set of young people, sex education that is not only protective hygienically, but that rigorously insists upon the brutishness, mischievousness and social treachery of either male or female prostitution—all these fix in the memory and predisposition of the young person the names that belong to the offenses against the eternal law of right.

Volition is undeniably based largely upon good ideas plus a stock of good memories. Yet, beyond these, our chief task, especially toward the dawn of adolescence, is not drill or instruction, but direct reinforcement of the will. In the home the best method of will-training is to give a child frequent opportunities to use his sense. This can be done in early childhood by taking a uniformly kindly but thoughtful attitude toward permissions. Some parents permit their children to do everything. Others seem almost to have an

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obsession against permitting anything. With still others the parental mood governs all decisions and the children learn to ask practically nothing except when the parent seems manifestly indulgent. Now the proper attitude should have nothing to do with the mood and little with the viewpoint of the parent.

"When, therefore," said Jacob Abbott, "a child asks 'May I do this?' or 'May I do that?' the question for the mother to consider is not whether the thing proposed is a wise or a foolish thing to do—that is, whether it would be wise or foolish for *her*, if she, with her ideas and feelings, were in the place of the child—but only whether there is any harm or danger in it; and if not, she should give her ready and cordial consent."

With the modern emphasis upon the will as being not a separate organ of the man, but simply *the man willing*, choosing, making, comes a strong belief in the need of training the hand as the chief agent of the will. All that we can do in the way of encouraging the young to make their own playthings out of ready-at-hand materials, to invent and execute their own recreations, to amplify at home the school training in manual crafts, to do chores, to engage in small commercial transactions, helps in developing the child who can think ahead, decide vigorously, work patiently and, at length, will wisely.

A very valuable help in strengthening the will is to insist habitually upon the child's taking time to make every decision, and then to regard the decision as a closed incident. This, of course, does not mean that he will never reverse, but it does mean that he will not perpetually be turning around and regretting that he did not do something different. When the boy has leisurely chosen his necktie, let him accustom himself to turn resolutely away from the counter and not come back wistfully to change his mind. Such decisions are

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not really decisions at all, and they create a frame of mind which later leads to unnecessary misery.

While suggesting as we have that negative discipline is crippling and that continually to say "Don't" to a child produces a child who cannot do, we need also to point out the radical difference between being told "Don't" and being able to say "Don't" to one. While it often happens that he who can refrain, postpone, deny himself, is accused of being weak-willed, the fact is that it takes a high grade of will-power to inhibit. The child who stormily insists upon having his own way shows strong passions rather than a strong will, but until we find a youth who can withhold from what he wants at the command of duty or a higher want, we have not found one whose will can be trusted alone. The children who showed a guest some candy on a shelf and remarked naturally "After lunch we may have it" were really stronger than the hero of jam-closet depredations. Just as fast as we can transfer the emphasis from "You must" to "I must," we are attaining maturity for our offspring, and until that change comes, maturity has not arrived.

Reasonable choice may often be combined with obedience or acquiescence during the later grammar-school years by pleasant mutual compacts that involve some optional element. The habit of church-going, though important, grows harder to maintain as maturity approaches. The parent, therefore, agrees that each child shall choose one Sunday a month to stay at home. The result, in the writer's experience, was that the privilege was gratefully accepted and not taken advantage of, while the quiet use made of the monthly home Sabbath seemed to show a real physical necessity for it. So "swapping off" chores, giving unexpected privileges after cheerful performance of duty, centering social pleasures entirely on Friday evenings, all tend to soften discipline with kindness and yet put the willful child upon honor not to maltreat mercy.

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By the close of this period the writer is convinced that the allowance, which we will suppose has been a regular and increasing weekly amount covering all "extras," should now become inclusive—that is, the weekly payment to the youth of one fifty-second of his annual needs (not including food and accidentals) so that he by this time becomes a junior partner of the household, doing his regular and agreed chores and receiving his stipend as a due and not as an act of grace. The value of this idea, which is really the expression of a principle, not only financially, but morally, is expounded in full in the next part of this volume.

PARENT AND TEACHER

Although we have been speaking of children of school years we have talked entirely about home discipline. This has been intentional, because the home is the place where discipline ought to begin, continue and end. From homes where there is good discipline the school expects little trouble. A word ought to be said, however, about the co-operation of parent and teacher in methods of government. Often the attitude of the mother toward the teacher is that of suspicion, and her idea of the purpose of a visit to school is to "come and complain about Johnnie." But more often the position is that of ignorance. "It is," says someone, "as though two men would grow a hedge, one on either side, trimming and shaping, never recognizing one another, nor taking cognizance of the plan each might have in mind." No mother ever had a good visit with a good teacher without being amazed to find how many things she had discovered about her child that she did not know before. She will also find that her own task becomes much easier if she can both learn something from the teacher about her methods of discipline and also co-operate in them. The wise parent observes that her child's teacher is a friendly expert, always

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at her service in the home problems as well as the school problems. Teachers thus honored and prized learn not only to know the child better as they know his home and mother, but they are strengthened by such appreciation and co-operation to do wiser and better work with the child.

CHAPTER XV

SEX DISCIPLINE

THE PROBLEM AND THE PERIOD

DURING the grammar-school years the problem of sex discipline gradually changes. The child ceases to be monopolized by the home and is moulded more by his school and his chums.

Careful investigation shows that not more than one out of ten boys reaches the age of twelve or thirteen without a complete, although often unwholesome, knowledge of the facts connected with human reproduction. It would be strange if this were not true. When fairy tales and mythology, the Bible and Shakespeare, the dictionary and the encyclopedia, posters and advertisements, poetry and art, and the conversation of children are full of these themes, it would be indeed a blockhead who would not investigate them and a fool who would not acquire some measure of information. As soon as his sexual nature awakens, pictures, customs, dress and a world of coarse masculine ideas are at hand to stimulate it. He has come out of seclusion forever.

Unwholesome self-consciousness regarding these topics will be slow to increase in the life of a wisely-instructed boy. It is those who have been baffled in their search for knowledge to whom the period of extraordinary sex-hunger is most difficult.

The father who thinks it safe to wait until his boy is about fourteen and immediately facing his personal problem will generally be dismayed to discover that his son regards it as a joke that anybody should be ignorant upon this vital theme.

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To the boy who arrives at this age and who has been refused exact information by his father, two feelings are possible: that of good-natured contempt which results if the boy has suffered no harm from being denied his right of knowledge; that of cynical bitterness and suspicion if he has suffered by this neglect. In the former case he will think of his father as a coward and in the latter as a knave.

Whenever a suggestion is made to talk to boys and young men as to the truth of life, we may generally expect to hear the argument that there might be "some boy" in ignorance of these facts "whose curiosity might be aroused and who might be led into bad things" by such scientific instruction. This saintly youth exists largely as a figment of the imagination. "It is a crass delusion," states the author of a pamphlet published by the Indiana State Board of Health, "to believe that any boy can reach the age of fourteen or fifteen, unless imbecilic, who has not acquired a pretty good idea of the reproductive processes, and this supposititious 'saintly youth' should be sent to the scrap heap of pitiful bogies." The similar idea that such a "saintly youth" can get to manhood uncontaminated, simply because he has spiritual ideals, unaccompanied by a knowledge of the facts of life, is equally unthinkable.

Postponed explanation is difficult. It meets shame in the child as well as in the parent. It is unnecessarily abrupt and is apt to be isolated from the other facts of life. Confidence in the parent not only makes the child believe what the parent says and turn to him for more light, but gives him courage to bring to him his failures as well as his questions.

The parents must accompany the child through his boyhood, endeavoring always to retain his confidence, to answer his questions, to emphasize unmistakably by their conversation and conduct the noblest personal ideals and, above all, to try to live sympathetically near their child's level.

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Toward the end of this period the father will notice that his son tends insensibly to turn toward himself rather than his mother, and he realizes that it is "getting to be up to him," because they two have the same sex class-consciousness.

There are several special problems in this period.

SELF-ABUSE

The first concerns the development and possible misuse of the sex organs.

Concerning this development the first fact to be communicated is that, according to many of our best physicians, they have another use than the reproductive one: if not abused it is their work to pour a continuous stream of energy into the young life. "The testis," according to Dr. Winfield S. Hall, "produces two forms of secretion, the internal secretion and the external secretion; the internal secretion being absorbed, produces those male characteristics which we group together under virility, while the external secretion is used for procreation." Since there is nothing which every normal boy desires more earnestly than to be a virile, abounding type of man, the thought that he has the power to become such by conserving his own resources is one of the strongest stimuli toward self-control.

This positive attitude is the best antidote to the most common dereliction of boyhood, the habit of handling the personal sex organs. Concerning this difficulty a few sane and reassuring words need to be spoken. Parents ought to know that the habit is practically universal, at least as an experiment, that it is practised with some frequency by the great majority of lads, but that its occasion and results are somewhat misunderstood. It usually has its origin among uninstructed boys as an expression of curiosity concerning the function of this organ, and the first occasion is quite often the result of the accidental discovery that it is pleasura-

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ble. Sometimes it is learned by imitation, and therefore sleeping with other children and unwatched familiarities should be avoided. In all these cases it begins innocently. To endeavor to check it by corporal punishment is only to incite recourse to it later for comfort, and merely to scold a child about it is only to puzzle him. Fear may drive the lad to despair or, later, to other forms of impurity. Physicians today are not emphasizing the physical harm of this practise. They rather think of it as a nasty habit, a shameful kind of selfish indulgence, a kind of arrest, limiting to some extent the "nerve," the ambition and the stamina of a growing boy. It appears to be common not, as we may have supposed, among the most vigorous, but among the weaker sort, which perhaps explains its prevalence among the feeble-minded. And refinement is not a barrier to it, since perhaps it is a disease of those who are softly nurtured, overfed and indulged. Its availability encourages its development and its secrecy prevents detection or rigorous prevention.

A number of methods of cure may be applied, all positive and inspiring. An athletic ideal is almost a panacea, when accepted as voraciously as it usually is by a normal boy. To get a boy "good and tired" is a help to make him literally good. In general, we are trying to postpone the aggravation of the sex impulse. Preoccupation, busyness, the sense of responsibility, are all cognate self-preservative motives. The broadest thoughts possible of manliness, pride, ambition, must be encouraged. Instead of threatening the boy with fatal results for his misconduct—which will not happen—we should try to cause him to sense the joy of being clean. The best motive of all—and we want to build his continence on lasting foundations—is self-control. The boy who is greedy today will almost surely be sensual tomorrow. The idea that man's sexual function was given chiefly for personal

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enjoyment leads to a selfish view of all life. To this type of boy the habit, instead of being, as some suppose, a substitute for fornication, leads directly to it later. The importance of regarding the matter seriously at all now is right here, that self-control of this function now, as of his whole being, is the only adequate guarantee of a lifetime of pure living.

The father, of course, must help. Let him hustle the boy merrily out of bed as soon as he wakes in the morning, show him how to enjoy a cold splash and rub, and keep him busy all day. In this way he will safely get over the two danger-points, the early morning, when there is a tendency to languor and sensual dreaming, and the evening, when the boy who is not healthily sleepy is again subject to temptation. Let him not accuse his son of evil, but infer that he expects nothing but good of him, and whenever he instructs him, do so not in a superior way, but with the acknowledgment that the fight is one that he himself knows all about. The boy may not fully or always conquer, but under this regiment he is quite certain to re-establish himself and have the will to win.

SEMINAL EMISSIONS

The second thing, which does not need to be communicated until the very end of this period, is the fact of the naturalness of seminal emissions. This phenomenon of late boyhood is as startling to the uninstructed boy as is the first menstruation to the uninstructed girl, and is calculated to be as great a shock and terror. If he can learn that these discharges are, if moderate in frequency, the sign of vigor rather than of weakness, he will be delivered from the hands of the quack and the scare-monger. They may be tempered in frequency by an active physical life, especially by walking and gymnastics, by the frequent use of cold water, by circumcision when necessary, and especially by the habit of

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pure thinking and pure reading. Where their effect is evidently one of physical relief, they need cause the parent no anxiety. Their occurrence is no doubt stimulated in an unwholesome way by all habits of self-indulgence, and it is against these rather than the results that we should bend our endeavors.

SEX WORRIES

The third problem which parents must face during these years is that of morbid anxieties and worries in connection with some phase of the sex-life. The fact that some worries and anxieties do not apparently have this connection should not cause the parent to forget that their rise is usually, though obscurely, from this source. The most common morbidity of thought is because of some fancied abnormality of the physical life. Because of his ignorance or because of his access to the literature of quacks or from some hint dropped in the conversation of a chum, most boys at some time or another get the impression that they are not right physically. The slightest difference of size or shape of the outer reproductive organs, a fancied pain, irritation or sluggishness, the magnified results to body or soul of self-abuse, ignorance concerning the universality of seminal losses, and most of all the genuine excitement, unrest and discomfort of the sexual awakening, with its alternate moods of joy and sorrow and its close relations to conscience and the moral awakening—these constitute the well-known “storm and stress period” of life. Because of a new touchiness and reserve the exact difficulty is hard to probe. A background of confidence and of the frank communication of knowledge and a foreground of considerateness, silent sympathy and optimism will add peace to the landscape.

FURTHER INSTRUCTION

The fourth problem is that of further sex-instruction. It

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is usually hardly necessary during the years of boyhood to give more than an intimation as to the filth-diseases which are the wages of sin, and then chiefly, not to scare the boy, since continence built on fear is often cowardly, but to suggest that he avoid, for the sake of the family health, any contamination by contact with places and persons who are thus affected. Actual immorality among boys of this age is unusual. When it occurs it is usually because of the advances of older, immoral girls. There are some communities where the frequency of such perversions is such that parents feel themselves obliged to take precautions and give instructions which would ordinarily not be required until several years later.

Throughout this period it is impossible to say too much about the effect of the thoughts upon the life. Truly, out of the heart are the issues of life, and the Master was right when he placed sin in the lustful thought rather than in the act. The boy who thinks himself clean because his acts do not offend, but who indulges impure day-dreams, is not only weakening his stamina, but he is feeding a wild beast whom some day he will not be able to tame.

As to further information concerning the facts of life, needs vary. In general, it is necessary to make some sort of review of the subject at times, to be sure that the child has retained clearly in mind the import of the main facts. We want to leave him no sex worries. He should know chastely the main physical differences of the sexes, consonant with their different functions in reproduction, he should be aware that there are unfortunate women who make a hire of their bodies and men who are so debased as to prostitute their own powers by unclean approaches to women and even to boys and he should appreciate that his mother and sister are periodically in a condition which requires especially tender care and that the reason his girl playmates sometimes break

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engagements with him or seem otherwise perverse is often due to the same cause. He should learn to ignore the advertisements of the quack and to refuse books upon the subject, since his parents have access to better ones. It will probably be impossible to prevent his talking over some of these matters with his chum, but this will not be especially harmful if he can be kept in the habit of talking them over at home also.

CHAPTER XVI

RELIGIOUS NURTURE

THERE are at least four interesting tasks which most concern parents in the religious training of boys and girls between the ages of seven and fourteen, the years usually embraced in the common schools. These four will be treated in this chapter.

The first is the task of will-training by habit-forming; the second, that of helping the child to master a code, or, in other words, teaching him what is right; the third, that of helping him in his relations with others; the fourth, that of assisting in the training of his feelings.

WILL TRAINING BY HABIT FORMING

We have already discussed this at some length, but we wish now to do so particularly from two standpoints: the relation to religion of *all* habits, and the desirability of the continued practice of what are known as the distinctly *religious* habits.

The importance of right personal habits is often disregarded. The fact that they are great in their meaning and that they are distinctly religious in their character is not always appreciated. Take, for example, some of the homely personal habits and think what they mean. Neatness, in its deepest sense, is respect for work; cleanness is respect for the body; punctuality is respect for time; accuracy is respect for truth; personal hygiene is respect for the future. These are not only great virtues and religious virtues, but they are to be life virtues.

Our appreciation of their importance, even at its lowest,

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is naturally greater than that of our children. Pretty nearly every act of the child in early boyhood or girlhood is impelled by pleasure or personal advantage, and personal advantage and pleasure are not easily apparent in exercising these virtues. The child has not the knowledge to realize what they may mean to him in after life and he has not at this time that sense of shame which in after years becomes such a potent influence in causing him to conform to the customs of adults.

We can do something by suggestion. We may do something by calling on the child for imitation, since the chief factor in the formation of the child's character during these early years is the influence of real, actually-observed human beings in action. We must finally depend a good deal upon firmness, which is by no means the same as nagging, but a calm, impersonal and steady pressure of authority.

Next to the personal habits, the religious observances claim our attention. We must not expect too much religious feeling from a young child, for as G. Walter Fiske has acutely put it, those who try to make children religious precociously are not fishers of men but scoopers of minnows. "How," asks Milton S. Littlefield, "can we expect a child to be reformed when he is yet unformed?" But he may easily learn to assume, among his personal habits, that of deferential demeanor in sacred places and at sacred times.

Something has been said earlier about our duty in teaching prayers to children. Such prayers must be closely related to the child's own experience and feeling. We must be careful what we teach children about prayer. It is unfortunate to emphasize the personal benefits which may be received in direct response to petition. The young child is in the wonder stage of his existence and is inclined to be credulous of even more than he is told. If he comes to think of prayer as chiefly beggary, he will soon find that all his

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selfish petitions are not answered, and that he has been brought to the intellectual dilemma of thinking either that God is not the answerer of prayer or else that his parents were deceived as to the real nature of God. It is especially important, during the self-regarding days of childhood, to emphasize in prayer two elements—that of thankfulness and that of communion. If the child will form the habit of bringing to God his happinesses as well as his wants, and if he can learn that prayer is not a thing of set places and times but is the privilege of regular and steady communion, it will gradually become not a mere observance but a vital factor in his forming religious experience. The child who is told that God will be his helper chiefly in doing hard things bravely and in overcoming himself will, if he persists in shaping his petitions to such an end, soon come to ratify these facts in his own experience. "A boy comes to believe in God personally," says a wise friend of young people, "because in the hour of his soul's stress he has to have God's help in overcoming his temptations and because he finds that help coming into his life in answer to his own sincere prayer."

The child's prayer should grow as the child grows. Dr. Hodges says: "When the children begin to go to school, the time may be taken as an opportunity to revise their prayers. And the same may be done when they are ready to pass out of the lower grades into the high school. In this way, the deepening and enriching of religion is a natural accompaniment to the progress of their education."

An English schoolmaster gives this experience: "I have often known boys to come to school who, at the age of thirteen, have never said, and have never been advised to say, more than the Lord's Prayer and 'Gentle Jesus, meek and mild.' Very excellent were such prayers for them at the age of four or five, but now they need to be supplemented

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if they are to be in touch with the boy's life; for unless prayer develops in harmony with the developing of life, its spiritual influence is in danger of being unfelt."

Among suitable and helpful religious observances one feels like emphasizing afresh what is said to be the obsolescent institution of family worship. Some of us feel that we haven't the time and others are shy of their ability to lead such exercises. But surely the parent who feels himself incapable of conducting devotional exercises in his home could at least establish the custom of having Quaker grace at table, and could have a regular, if not daily or weekly, service of sacred song, if not of prayer, which should become a family tradition and be the expression of the household's thanksgiving.

Another religious observance is that of reading the Bible and other religious literature. Some children seem to respond with pleasure as well as with profit to daily and regular habits of this sort. Others appreciate being read to by the mother personally or at family worship.

At least three difficulties suggest themselves in connection with the habit of Bible reading by young children. The first is that all of the parts of the Bible are not equally suitable for young children. Dr. Theodore G. Soares has called attention to the fact that if we understand children it is not hard for us to discover what portions of the Bible are real for them. He suggests such a selection. A large part of the first seventeen books of the Bible has satisfactory material. These, especially the writings from the prophetic historians, contain great tales for children. On the other hand, the sermons and prophecies of the Old Testament are difficult reading. The Law, too, with the exception of the Decalogue and some few moral and charitable commandments, is away from the interests of children. The same is true of the rituals. Some of the Psalms, especially those of

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personal experience, strike a responsive chord in the child's soul, but those which deal with the social wrongs of Israel will not appeal to him until he comes to the social period of his life. A boy's book of Proverbs would contain half the present collection and would be a desirable text-book. The mystery of the Apocalypses of both Old and New Testament must be left until maturity. In the Gospels again we have splendid story-material, bringing the sensitive heart of the child close to the great Master. New Testament history, so far as it includes hero-material, will be somewhat effective. The letters of Paul are beyond the child. Dr. Newton M. Hall has done a service by compiling a graded Bible entitled "The Golden Book," in which he has made a distinct endeavor to place in order suited to the development of the child those portions of the Bible which have the deepest meaning to his soul.

A second difficulty in Bible reading, especially as a child approaches high-school age, is that by this time the Bible has become trite. Deep as our reverence may be for the Scriptures themselves, we are certainly making a dangerous intellectual experiment in reiterating their phrases to the child everywhere at home, in Sunday school and in church. The mind after a time refuses to absorb that which it has heard so often and few young people arrive at adolescence without thinking they know as much about the Bible as they want to. Of course there are a good many new things which can be taught about the Bible, even to a cocksure American youngster. We can relieve this difficulty if we present the Bible to children of grammar-school years in a new form, as in finely-illustrated editions, in separate books furnished with interpretative notes, and especially in fresh versions, such as "The Modern Speech New Testament" and that charming edition prepared by William Wye Smith called "The New Testament in Braid Scots."

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The greatest trouble is that we adults cannot seem to teach the Bible without being determined to moralize about it. One of the distinguishing features of the Biblical stories is that they never close with the phrase "This fable teaches." They never "tag a moral to a tale." The child who learns to enjoy the Bible for its stories, as dramatic episodes, as poetry—in short, as literature—cannot escape, as none have ever been able to escape, its deep moral implications.

The problem of Sunday observance is an important, yet a difficult one, in the lives of many growing children. It is important because we recognize Sunday as our great day of privilege, the day for joy, recreation and compensation. The difficulty is to make it such to lively youngsters without causing it to cease to be such to their parents and to the neighborhood. In general, we shall be more successful if we emphasize the privileges and joy of the Sabbath rather than deal with it negatively. It is a day of freedom rather than a day for repression. There are perhaps three elements in a good Sabbath for children—change, rest and uplift.

One of the most sensible ways to make a Sunday change is in the way of food. Even the saints are described in the New Testament as sitting at a table in Paradise. A change of play is a happy resource on Sunday. The recognition of the presence of children in the Hebrew family is not more beautifully seen than in the Old Testament laws, the tenor of which is that man must not work but may play on the Sabbath. In order to give particular relish to the things provided for Sunday, we should reserve them for this one day of the week. If there is anything new in the home let it make its first appearance on Sunday; the new phonograph record, the new dress, the new piece of music the daughter has memorized, the new joke the son has heard, a fresh blossom on some household plant, the just-completed handiwork.

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Another agreeable Sunday change is for the family to do things together. In our modern busy households, mealtime is the longest consecutive period when the whole family is together, except on Sunday. One therefore feels like recommending for the Sabbath certain tasks which can be wrought out by father and the children around the fireplace.

Parents are probably in more need of rest on Sunday than are their children, yet children, too, grow weary, especially after Saturday play. The only point is that they take their rest in a different fashion from their elders. Rest for the youngster does not consist exclusively in lying down. What rests a child is not the attempt to stop the machinery of life but the turning of the vital force into new channels. Nobody seems to have much to say about what boys can do on Sunday. Their interest in Bible puzzles is apt to wane after a time, and any use of the day which keeps mother busy in furnishing entertainment is as bad for the boy as it is for the mother. One good plan, especially for winter time, is to let the boys "fix up" their rooms on Sunday. I say "fix up" rather than "clean up" for obvious reasons. This is a good time also for collections and for quiet hospitality in the children's rooms. It will not tire the boys and it will rest their mothers if they form the regular habit of preparing and serving the Sunday evening meal.

As to the problem of uplift on Sunday for boys, we get perhaps the best definition of the religious purpose of the day from that line of Burns: "They tune their hearts, by far the noblest aim." But how can we tune the hearts of boys to better things on Sundays? The first question that arises is that of Sunday church-going. Sunday school, as we have indicated above, is a poor substitute for church service. In the church of the modern spirit the church service is not in such contrast with nature that church-going seems to the children like imprisonment. The service is dramatic and is

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enlivened by the singing of children's choirs and by a sermon or story to the young people. Children of the age which we are discussing in this chapter seldom rebel against this habit if it is established early.

It can hardly be claimed that the Sunday newspaper is an opportunity for Sunday uplift. Some parents take special pains to bring cheerful, as well as instructive, literature into the home by borrowing on Saturday from the public library enough good books to last the family throughout the day. Others buy the Sunday morning paper but destroy the colored supplement. Still others make the sensible rule that the Sunday paper shall not be read in the home after ten o'clock on Sunday morning. Others lay it away until Monday. The greatest objection to the Sunday paper is that stated by G. Stanley Hall, namely, that it causes those who read it to "strike the key-note of the day on a low level."

The best method of keeping Sunday on a high level is that of companionship with parents. In the household where Sunday is regarded primarily as a clan day, a household day, and is so observed from early childhood, with the familiar and resourceful co-operation of all, the young people later are less likely to show disloyalty to their clan either by deserting them or putting them to shame on Sunday. Sunday is certainly Father's Day. It is the day when a generous-spirited father recognizes his privilege in giving his wife a chance for some rest and solitude and in which he steps forward and learns to know his children. The Sunday afternoon walk with father might almost be regarded as an American institution. In many families there is a club, of which father or mother is the president, which meets every Sunday afternoon, perhaps in the attic, where "Sunday best" toys and books are laid away for the purpose, or around the piano, where an entertainment is furnished to which each contributes at least one item.

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The best opportunity for creating a religious atmosphere in the home on Sunday is that which comes through service to others. If Sunday afternoon is given to a walk in which a visit is made on the sick or suffering, it certainly furnishes more wholesome inspiration than does even the formal religious exercises, and any day so spent is more pleasing to the God who loves mercy and not sacrifice. "Then," says Dr. Hodges, "if the day close with singing of hymns and the benediction of quiet music, it ends well."

We turn now from the discussion of mere religious habits to that of definite duties and acts of service. The writer believes that such duties and service are possible even to quite young children, if only they be graded to their capacity. As we have said, early childhood is a self-regarding period, and at first the boy may have no higher aim than that of learning by experience that he can get more for himself by doing something for others. Whatever work is given a young boy to do should be simple, so that he may secure immediate results and the encouragement of success. He needs praise, too, not extravagant but kindly. Parents are more successful in training their children in habits of work if they are ingenious in arranging that much of it shall be done in the spirit of play. What drudgery has to do with religion is just this: *the principal part of a child's religion consists in the daily doing of duty.*

Every boy ought to be trained to help his mother, even in household tasks, which are too often associated solely with the life of girls. In these days when grown men are proud of their skill in housekeeping, cooking and camping, it is not humiliating to a boy to learn to practice these arts when he is a child. Then there is the care of pets and of the flowers, and soon that of the younger children. Charles Lamb spoke with some bitterness of "the coxcombry of taught charity," but he must have had in mind those pre-

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tences at doing good to which children in the earlier days were too often indentured. Children soon learn the pleasure of giving to the sick their flowers or goodies and their sympathetic attention. They are never happier than in exploiting their early skill in handicraft through gifts at Christmas for those they love, even spending months in eager preparation, or in ministering to children in foreign lands by pictures, scrap-books, etc., so long as the needs of these distant comrades have been made childlike. They respond also, if the appeal be suitable, to times of self-denial, and the lenten season is an occasion which may from very early days have a depth of meaning to young children, provided the objects of their sacrifice and benevolence be those which have aroused their sympathy and devotion.

Throughout all this study of patient control in the making of good habits, we see an underlying principle—that of conformity to law. The child, as has so often been said, is in the Old Testament period of his life. The impression which comes to us from that magnificent volume is that of *the majesty of obedience*. Our strong effort must be always to make obedience majestic. As we have said, even the small, minor habits of convenience and order are a form of reverence to some of the great facts of life. It will not be long before opportunity will come to show the restive boy that not he only, but all, have to obey. The command to which he is obedient is not the mere fiat of his father; it is part of the eternal law of God. Opportunities will come to persuade the wondering child that even father and mother also have to obey. And little children are glad to be obedient. They like authority if they get it early and if it is loving and fair.

Thus it is that experiences in duty-doing and conformity to law are made into the substance of life. They grow gradually, like living stones, into ideals and prejudices—and our preju-

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dices are part of the life stuff, too—which make foundations for stones that are added later.

MASTERING A CODE

"Children act morally," says Swift, "long before they know why they do so. The discussion of principles of conduct comes later. Indeed, it is a mistake to make boys and girls over-conscious of ethical motives. For this reason a period set apart for moral instruction is likely to be disastrous," This is true enough, but a child does not inherit the Decalogue. If he is going to do right he must learn to know what right is, and not only what it is but how it is done; in other words, he must acquire the technique of righteousness.

This may come, as has been shown in a previous chapter, by means of stories, and now, not only by stories but also by the child's own reading. The great hero tales and adventure stories of the Bible and of other literature mould impressions of the greatness of special virtues. If we can be somewhat ingenious, too, with realistic narratives appropriate to the moment, we lay hold upon an adroit instrument of moral handicraft.

A great deal of good is done in the child world by means of talking. A patient conversation between mother and child calls up real moral qualities. It is sometimes wise to argue through a matter whose justice the child has not clearly seen. It is often reasonable to reiterate until he is convinced. On the whole, before the age of thoughtful reasoning we may generally be short and dogmatic. Dr. G. Stanley Hall allows some room here for the old-fashioned scolding. Only optimistic children thrive under these violent rain storms.

The next method of giving a child a moral code is that of direct ethical teaching. There are some authorities who allow little place for it in a child's life, but there are few

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who would minimize it if it could be successfully done. The difficulties are obvious. It is hard to teach life out of a book. There is often a keen opposition between doses and duties, and sometimes between diet and duties. "The high pulpit method," as it has been called, itself puts a barrier between the parent and the child. It must, however, have some validity or else the "foolishness of preaching" would never have been effective. Perhaps adult sermons suggest how direct ethical teaching is helpful. They probably seldom convict of truth which has not already been partially known or accepted. They are chiefly helpful in three ways: to clarify the mind; to confirm in opinions already half-formed; and to inspire with hope. Suppose we take these as elements of whatever ethical teaching is attempted in the home or Sunday school or public school. The next time you have occasion to try to teach a child, please endeavor to remember the three things you are trying to do: to help him to see more clearly, to believe more strongly and to work more hopefully for the right.

The value of direct ethical teaching well done is unmistakable. Every child needs for future service a store of facts, ideas and principles. "When the true revival does come, the laying up from within his being, in adolescence," says McKeever, "he will be already furnished with the religious acts necessary to give expression to the new feelings." The splendid memory powers during these fruitful years cause the child to retain moral facts and ideas as at no other period in life.

But a boy is not entirely passive as to morals. His conscience is not a duck's back, impervious to water, upon which we pour in vain an irrigating stream. The task, as someone has said, is not to discover God but to name him. Or, as Henderson puts it: "We are not, like God in Eden, to fashion a man out of the clay of the ground, and breathe into him our

own spirit and make him after our own likeness. The man is already there in embryo, and it is our high office to clear away both spiritual and physical obstructions and limitations, and to help our man-child develop into something more admirable than any of us have been able to foresee."

The essential thing in direct moral teaching at this period is that it should be concrete. "The trick is," as Thomas J. MacCormack, a school man, has lately said, "so to shape a given situation that the interest in the problem springs from the student and not from the teacher." And in another place he adds, "The crises that occur in moral life supply far more realistic environment and offer far more piquant material for ethical exploitation than tales of the vanished kingdom of Syria." The only value of the Bible or any other textbook in direct moral teaching is that it enables the boy to face the great moral experiences in turn in the lives of others.

We have said that such teaching must be explicit, but it must not be too dogmatic. What the boy wants is not a ready-made faith, not entirely a code, but most of all—*room to grow*. We must see that our teaching, no matter how explicit, has lots of room in it. E. A. Kirkpatrick has given us what seems to be a pretty fair discrimination as to the various contributions which a boy's friends make to his character. His teachers, so Kirkpatrick thinks, contribute to his social relations. From his parents he gets the fundamentals—justice, patience, sympathy, kindness, reverence, love. From his chums come social qualities and the direct application of his ethical mind in the laboratory of life. They both strengthen his individuality and encourage altruism. Adult friends supplement all this.

There is no doubt that the home must take a more earnest and intelligent attitude toward the Sunday school. Instead of being willing to relegate the religious education of its young

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people to that institution, it ought to regard the Sunday school as simply supplementary to the home. In spite of all the serious and wise endeavors that are being made to improve the course of study and the quality of the teachers, we may as well face the fact that it will always be impossible for a child to get a satisfactory religious education in an institution which holds his attention for not more than a half-hour each week. The best thing that the Sunday school has to give, no matter how well equipped it is or how good are its text-books, is the personality of its teachers, and the parents are indeed fortunate who may be sure that they have found a teacher for their child who is thoroughly good, faithful and sympathetic. Such an one, meeting the child freshly and upon the ground of a joyous common interest in the Sunday school or the social club of the church, may be the means, during certain critical years, of doing more for the child's development than his parents, who provide sustenance but who are sometimes removed from his appreciation by the necessity of discipline.

RELATIONS WITH OTHERS

The social bonds of childhood are always bonds of play. Something has been said already about the value of play in character development. We may go even further and say that in childhood play is an integral part of the child's religion. "The very things that Christ forbids," says Coe, "which center in undue self-love are the very things which destroy play, while the things that He commends which centre in social group activities are the very things that keep play going at its highest." I have been told that there is an aristocratic type of dog that will not eat the humble dog-biscuit usually provided for its race, unless it is moulded into the shape of a bone. Then he plays with it, and afterwards consumes it gladly. The child, too, likes to play with his food,

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and—if the figure be not irreverent—he would fain play even with the bread of life before he accepts it as nourishment.

But the limitations of play are distinct. Even at its best it involves only one type of renunciation—namely, that which is made for the sake of one's friends. Fair play may involve respect, but its most ardent advocate could hardly claim that it involves love, for one's enemies.

We have been contending that this is a self-regarding period. The characteristic of games at this period is their strong tendency toward competition. Competition in play stimulates the desire to be a leader, to excel, and if we can only make the aims of effort high enough we can turn this competing instinct to moral uses.

Beginning at about the age of ten and continuing very strongly until at least seventeen, the gang spirit practically takes possession of the boy's leisure time. It not only absorbs his interests, but it adopts a code and becomes an expression of his ideals. Never is the child so sensitive to what others think of him as at this period. But the others whose opinion he values are in inverse ratio to their age and wisdom.

"No matter how angelic a boy may be before his elders," says Arthur Holmes, "if boys pronounce him bad his doom is sealed before the final tribunal. No matter how bad a boy may be before his elders, if boys say he is good, let the world withhold its harshness. A volume could easily be filled from the experiences of social workers showing that boys who have lost all citizenship rights in the artificial world but who are loyally upheld by their fellow citizens in the real world, are good at bottom and some day, when their chance comes, will show the superior nobility of their souls in some magnanimous act." There are certain years, therefore, when, if we wish to affect a boy toward righteousness, it is not half so important who are the adults whom he knows as who are the companions of his own years with whom he plays. There is

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no greater religious duty than for us to know and be frequently in the fellowship of these chums. "The greatest problem in the moral education of children today," says J. Edgar Park, "is the selfishness of parents. They do not like their children well enough to be friends with them." He might have added that they do not like their children well enough to be friends with their chums. It is inconceivable that a boy should pass through an entirely wholesome moral experience with the companions of his own age without the knowledge and chaperonage of his father or mother.

Earnest parents are giving much thought to the problems connected with the social amusements of their young people. They recognize that instead of easily accepting the conventional list of taboos from the past they must try to discover what are the actually dangerous amusements toward which, at the present time, young people are being tempted; and they recognize, too, that they must meet these dangers not by denunciation so much as by replacing them with more wholesome pleasures. This matter is so important that a few further and definite words may well be spoken.

Three forms of amusement have traditionally been placed under suspicion: cards, dancing and the theater. When one realizes how large a part pleasure plays in the life of young people, we may be somewhat dismayed to realize that these embrace almost all the available and regular types of amusement in the ordinary community, and we are at some loss to know what to substitute for them. Stripped of some unfortunate associations, they also seem to represent the fundamental as well as the most varied forms of amusement: cards, the rigor of spirited intellectual contest, the joy of facing contingencies and the opportunity for relaxation from pressure; dancing, the joy of grace, motion and care-free social intercourse between the sexes; and the theater, the study,

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through the mimic world, of human problems, and restfulness, by means of visions in the house of dreams and of scenes that relieve this life's monotony or gild its commonplaces. The home that has no word for these ancient and racial sources of joy but a frowning "No" is hardly meeting and solving the real situation. The child who is not permitted any of these pleasures is practically ostracized from the inner social life of his chums. The merely negative attitude is never satisfying. A sufficient amount of chloroform, properly administered, will make any boy good, but chloroform is not a nourishing diet for young people of all ages. The home that would substitute other amusements for these has a task of infinite patience. The home that uses one or all of these for purposes of righteousness has indeed a delicate, skilful, but inspiring and hopeful opportunity.

Let one who has faced these problems as a pastor and social worker, as well as a father, state what seems to him the probable attitude of many Christian homes, at least in the near future, an attitude at which many of them have already arrived. It may be put in this wise: "We will not manufacture sins. To play games of skill or chance, to dance under proper restriction, to go to clean dramatic entertainments, are not essentially wrong. These pleasures are often misused, but they are too influential, too important, too valuable and indeed, too capable of fine uses to be either blindly opposed, or foolishly ignored, or blandly tolerated. It is the business of the home not to allow the commercializing of pleasure to degrade or deprive our young people. We must study these pleasures; we must use them as they ought to be used, and we must make them help, not hurt, our boys and girls."

In the statements that follow some wise and earnest people will be unable to accord the writer their agreement, for the matter is truly a most complex and delicate one.

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CARDS

It is possible to keep cards in their proportionate place in life. For young children, they are, like "Authors" and "Parcheesi" a merry play with chance; for young people, occasionally, though not regularly, they are a bond for home parties. They are not a fitting profession for men nor an appropriate steady afternoon vocation for women. They are serviceable to pass the time on long rail journeys and on a restless evening after a crowded day. The abuse of them is a mark of intellectual rather than moral deficiency. The author learned to play cards after he was married in order to teach them to his sons. They have become a matter of course with them and he has watched with pleasure their growing indifference to them as they have outgrown them. His sons cannot conceive how they can be wrong. They have become eliminated as a form of temptation from their lives.

DANCING

Dr. Hugo Münsterberg recently summed up the debits and credits of dancing. He reminded us that because America now seems dance-crazy we are not to forget that this ancient art, which originally sprang out of religion, probably has its values. He recognizes its dangers frankly, which are these: the excitement, the hypnotic lulling of the intellect and the will-weakening, all of which are produced by movement to rhythm; the moral peril of erotic expression in the more recent forms of dancing, and the contagiousness of its appeal, which extends its influence beyond all reasonable bounds. On the other hand, he enumerates, as the credits of dancing: the fact that it is a discharge of stored-up energy; that it furnishes to those who are weary and overstrained a relaxation of joy, reasonably limited by elaborate rules and by beautiful and artistic expression, which is needed in a materialistic age. "Our social conscience must be wide awake; it

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will not be blind fate which will decide whether we shall meet the lady or the tiger."

This seems to be a pretty fair summing-up. Dr. Münsterberg, however, did not have young people of high-school age particularly in mind, and concerning dancing as it applies to them a further word ought to be said. The principal and perpetual objection to the dance is because of its erotic influence. To many, the physical contact of the sexes that is involved is somewhat shocking. If one felt sure that such influence and contact would be discouraged by abolishing the dance, all good people might unite in a movement to do so. While we may agree with Joseph Lee "that love-making is not properly a routine occupation," it will be foolish to deny that the primal forces exist in every normal boy and girl. This mutual attraction, which has in it not only physical attraction but the continuation of the race and the perpetuation of the family, is as he insists, not a power to be decried or fought against. Courtship plays were among the first forms of pleasure. Informal social relationships between the sexes are always bound to exist. Their expressions may take the form of kissing games or of undesirable license in private acquaintance, but they cannot be and ought not to be entirely suppressed. It seems to be the important and delicate duty of the world of parenthood to chaperone the acquaintanceship and familiarities of the young in a way to give them the fullest opportunity for sane pleasure, while protecting them from the activities of uncontrolled passion.

Dancing is probably the most skilful way of turning the instinct for physical contact toward wholesomeness that could be invented. Its conventionalities and gallantries and the very difficulties of mastering its technique are themselves a barrier against impure thoughts and its publicity in itself is protective. The sex element is by no means the only one involved in dancing. It includes striving for emotional ex-

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pression and the most perfect development of rhythm imaginable through physical activity. Children should be taught dancing before the sex-instinct becomes conscious, as an exercise of grace and joy in motion.

The home ought to guard the character of the places and occasions where dancing takes place, the company that gathers and the costumes that are worn. It ought to be vigilant chiefly as to two matters: the character of the dancing schools and of the dance parties attended by its young people. It is perfectly feasible, as the author knows from experience, to arrange that nearly all dances attended by the young people of the home shall be in homes and shall include only persons with whom the parents are well acquainted. There is some relief to the situation in the revival of folk dancing and figure dancing and of the festival, and yet there is a sense of humor surrounding the childishness of "sowing barley" and performing other primitive occupations to music which contrasts somewhat unfavorably with the elaborate appointments and accessories of a home dancing party. There are many finer ways of spending the time than in dancing; a vigorous and varied social life in the home may make it less necessary. On the whole, however, the author believes that there are perfectly psychological reasons for holding that dancing may be made a relief to sex stress rather than a means for its excitement.

THE THEATER

The theater today is manifesting great power both to bless and to curse humanity. The American stage, completely commercialized, disgusts its friends as often as it does its enemies. The values of the drama, however, mentally, intellectually and morally, are so great that one should hesitate before prohibiting them to the young people in whom one feels an interest. It is quite possible by such advance re-

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views as are published in the periodical *Life* and in the better metropolitan newspapers, for parents to know the character of the entertainments which are offered in local playhouses. Parents should, as far as possible, accompany their children to the theater, and if not, they should see the plays which their boys see or else know about them pretty thoroughly. A play which involves a disagreeable or objectionable scene may lose its unwholesomeness if it is talked over afterwards at home. Here comes the opportunity to discriminate to the child between fine acting and mere rant, between the underlying sophistry of a false situation and the feeling of the thrill of a splendid moral climax.

The theatrical situation in the average small American city is usually deplorable. The acting is second or third-class and the plays are either lurid melodrama or the refuse of the sex drama of Broadway. Of the two, melodrama is more desirable because, while it is untrue to real life, it satisfies the emotional element in the boy and is generally moral to the very acme of propriety. Some parents make their annual visit to the great city a special opportunity of giving their children a treat of noble plays performed by noble players, thus creating a certain distaste in the child's mind for the local product, and preparing him for the best.

Many boys prefer vaudeville to plays. They like the more frequent thrills and are interested in the trained animals and the jugglery. It is difficult for the adult to view this preference with complacence. The writer has occasionally dropped into one of the high-class vaudeville houses in the Central West at the Saturday matinée when it was crowded almost entirely with school children. Besides being bored by the sameness of the dialogues and monologues, he has frequently been pained at the exuberant applause at the most inane and vulgar jocularities. He has felt that the vaudeville house must

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share the responsibility with the comic supplement of the Sunday newspaper for the degradation of the sense of humor in our American youth. We must, however, in all frankness, recognize that the vulgarity was largely misunderstood and that the entertainment as a whole was a varied, ingenious and attractive emotional excitation, extremely grateful at the end of a monotonous week in school, and, on the whole, not objectionable, if not too frequently repeated.

The real problem just now, however, is the motion-picture show. The principal objection is that it plays upon the passivity of the spectator. To its credit it should be said that it makes a powerful appeal to an eye-minded nation and that its possibilities as to broadening information regarding travel, biography, history and heroism are unlimited. It is plainly the duty of every parent to know the kind of motion pictures which his children are in the habit of seeing. The writer made many wearied journeys with his sons along one avenue where these brilliantly lighted places of amusement stand. He discussed with them the virtues and vices of each and finally came to an understanding by which they learned to agree with him substantially as to the really worthwhile and to confine their patronage largely to such houses.

In summary, then, the author feels that it is for the home to take a positive, though laborious, attitude toward the theater; for parents to study the places of amusement which are being frequented by their children as they do the books which they place in their hands, to select the plays and play-houses, to accompany their children invariably if possible, and to talk over conscientiously and inspiringly that which is seen. The writer believes that parents who do this will be rewarded in watching the development of their children's taste and in noting the acquisition in their lives of valuable intellectual and moral influences.

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THE TRAINING OF THE FEELINGS

In emphasizing the fact that the years between seven and fourteen are years for habit-forming and of self-control, many have neglected to note that they are also a time of imaginative interests and of strong attachments. That these attachments are entirely to things of the present does not lessen, but perhaps increases, their vigor. The elements of personality in a grammar-school boy may be few but they are growing daily in distinctness. There is no more noticeable factor in such a personality than the capacity for enthusiasm.

If the old Biblical proverb be true—and it certainly is, especially during these years—that “out of the heart are the issues of life,” perhaps our highest and most neglected duty as parents with young boys and girls is the development of the heart life. Let us make a few suggestions.

We may do much more than we think to develop a sense of beauty. Imaginativeness is naturally strong at the beginning of this period. It dwindles, not because it loses strength but because of lack of nourishment. How seldom do we think it worth while to call attention to those beauties of nature and art which enrapture us! The mother who will do this, even with a young child who seems unresponsive, is engaging in a process of education which is bound to be most fruitful. The child, for example, who visits an art gallery with his mother may not seem to be much impressed by the details of a picture, but upon his return he will recognize it with a certain fondness and remember a great deal of what she has said. Later his impressions will sink even deeper into his mind and form the basis of glad appreciation.

The wild delight which children take in moving pictures is an almost pathetic expression of their love, not only for adventure, but also for beauty. Some recent figures show that a much larger proportion of school children care for pictures of natural scenery, flowers, beautiful objects, than for exciting

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dramas. In Providence, R. I., for example, an investigation made among two thousand school children of the grammar grades showed that while three hundred and sixty-four in the fifth to the eighth grades preferred comedy, one hundred and thirty-nine dramatic films, fifty-three crime and seven hundred and thirty-five Western or cowboy pictures, nine hundred and seven preferred educational scenes. Many of the Western scenes are interesting because of their portrayal of nature or of animal life as well as because of their dramatic movement. We spoke above of a serious limitation of the moving picture as a form of education in that it involves complete passivity on the part of the child. In all other forms of education, as Dr. Samuel W. Dike has pointed out, we have been growing from passiveness to personal activity. Students no longer "attend" medical lectures or "sit" under teachers. They work in laboratories and discuss in seminars. An appreciation of beauty, and especially of moral beauty, which is to become effective must be active. It is not enough for the child to be played upon even by wholesome ideas or pictures. Walks, games, pastimes, amusements and travel are far better ways of building up a vital interest in the real things of life.

Because of the constant peril that the boy may remain passive, we are tempted to agree with C. Hanford Henderson's extreme statement: "If I could be sure of having Jack with me during the high-school period, from fourteen to eighteen, I would much prefer that at fourteen he should not know how to read. As soon as a boy begins to read, he passes from the glorious world of first-hand experience and observation into the shabbier world of the second-hand, the world of the reported, and his life becomes less real and genuine. The more passionately fond of his books he is, the smaller the chance that he will, himself, do anything novel or useful. It is so much easier to have thrilling adventures by

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proxy in the world of romance, history, travel, biography, science, than it is to observe and act for one's self, that I have slowly come to the conclusion that reading, instead of being the immense benefit it is reported to be, may all too easily become, like excessive church-going, a form of laziness and self-indulgence. I would prefer that Jack, at fourteen, certainly at twelve, should not know how to read, because I believe in the end he would make a wiser, bigger, more original man."

Since this extreme opinion of reading is simply doctrinaire, in this age of universal books and periodicals our best resource seems to be to place in the hands of boys reading matter that is thoroughly virile and dynamic. The writer has elsewhere adopted what has seemed to some a too-gracious attitude toward the nickel novel, explaining this by the statement that such literature, though highly colored and unreal, is of late usually innocuous morally and emphasizes the heroic virtues, besides possibly satisfying a certain passing sensationalism in the boy's own life. The craze is a literary measles from which recovery is sure. So far as the home has to do directly with the boy's choice of reading matter it may best be of service by the establishment of the boy's own library with interesting, well-illustrated books not too far beyond his present vocabulary and tastes and by subscribing for a few magazines of achievement, such as the *Scientific American*, *Popular Mechanics* and the *Literary Digest*. The home has an inhibitory duty also in banishing the yellow newspaper and the popular erotic novels. After all, boys generally read literature that is better morally than that which their parents read.

We do not find passivity in the matter of the child's feeling for strength. It sometimes seems as if that were one virtue which is appraised at its fullest by the growing boy. Somewhat indiscriminating as his loyalty to strength may be, it is

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intensely wholesome and he cannot have too much of it. It is notable that young people choose as their gang-leaders and heroes those who are dynamic—adventurers—who are able to do things.

And as I have implied before, somewhat the same is true of his religious convictions. They may be simple but they are sound and they are gradually being based more and more upon irrefutable personal experience.

This is not the age of penitence. Only as the moral life of adolescence dawns may we rightly expect any type of contrition. We may secure, if we try, the outward semblance, since the affectionate child is often deeply grieved when he finds that he has wounded the heart of one he loves, but the sentiment which he feels is rather that of personal attachment to the parent than personal abhorrence of sin. This being so, the most effective way to meet the sins and failures of childhood is not by a storm of disapproval, but, as Henderson says, "by enfolding the little troubled soul with one's own calm, unaccusing spirit." Then only is one master and able to serve.

A more appropriate sentiment of these years is that of chivalry. Its expressions are often crude and are not always consonant with formularies of etiquette, but one rarely appeals to a boy in behalf of a weak sufferer without instant and eager response.

Prof. G. Walter Fiske has summed up the religion of the school child, so far as it is a part of the life of feeling, in the following excellent statement: "Certain elements of natural religion, literal to children perhaps at ten years, are significant items in the childlikeness which Jesus praised as essential characteristics of the Kingdom of Heaven. Notable is the boy's instinctive faith in God and simple trust in God; his clear acceptance of immortality as an axiom; his faith in the guidance of God and instinctive dependence upon it; his

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intuitive knowledge of God as a living personal spirit, the Causal Agent and Source of Life at the heart of things; and also his honest conscientiousness. These are among the fundamental religious instincts of the human race. In their purest, simplest form, the child possesses them."

There is, however, more than one side to the life of the child. The feeling side may seem that which is most akin to religion because it is most distinctly touched with fine emotions, but if we have a broad faith in the beliefs we have been stating we shall see that a boy may love God just as truly with his body and his mind as with his heart. When, therefore, we seek to discover what is the real child, we must ask not only what the child is like when he is worshiping, but what he is like when he is playing or reading or talking with his friends.

CHAPTER XVII

FACTS FOR ENCOURAGEMENT

THERE is something almost sublime about the quiet, stolid way in which a boy, during these years of the common school, grows—bodily, mentally and morally. Because of the quietness of his development, this period has not been studied as carefully as it deserves. We are coming to recognize, however, not only that the mighty decisions of adolescence and the recoveries from prodigality which occur during that period are the result of habits formed during this, but also that the general tenor of life is more largely decided by what goes on during these years than by any other period of equal length during human life. It is encouraging to parents to realize that even if they be conscious of no special ability, their steady, daily insistence upon a wholesome regimen of body and mind forms a veritable matrix in which the young spirit may come to birth.

It is extraordinarily encouraging that one hardly ever needs to persuade a boy that he ought to do the right thing. "His conscience," as a practical student of boy life has recently said, "may not always act accurately, and may need training; but it usually acts powerfully and hardly needs reinforcement."

"How noisy is the child! How still is childhood!" These words never appear more true than when we apply them to the years between seven and fourteen. Irritating and exasperating even as are many of the personal habits of boys, they have very little to do with the undertow of the child's nature. Incapable sometimes of expressing himself in words if he should desire and not always characterized during these

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years by adherence to custom or fashion, the normal lad yet shows a certain unspoiled candor and truthfulness which makes young children not only good to live with but good to live for. These are indeed springtime days for sowing, for cultivating, for watching green things appear above the surface. They are days when happy fathers and mothers may go forth with joy to the great work of planning for an abundant harvest.

SUMMARY

SUMMARY

THE PARENT'S ATTITUDE.—The parent's best attitude is in an honest disposition of listening, involving as much as possible of foresight, insight, companionship and personal fitness.

THE CHILD'S ATTITUDE.—Until the child is about ten years old his attitude is one of respect for personal commands; after that of respect for law itself. There are, however, artful dodgers, obstinate not because of strength of will but because of mistaken will and of strong individualism, who are yet especially susceptible to the influence of sociability.

OBEDIENCE.—The art of securing obedience during this period involves a process of treatment.

METHODS OF GOVERNMENT.—Among the best methods of government are suggestion, explanation, persuasion, diversion, drill and activity.

GOVERNMENT BY PUNISHMENT.—Corporal punishment should recede into the background during this period. Punishments should involve the employment of choice. They should be as far as possible co-operative.

MORE METHODS OF GOVERNMENT.—In general, choice is successor to obedience, because we are engaged in a process of will-training which begins now to get possession of the reason. Parent and teacher may well co-operate in methods of government.

SEX DISCIPLINE.—The special problems of this period are to prevent the misuse of the sex organs by inspiring toward personal hygiene, to correct keen sex worries by frank instruction and to give such further information as may enlighten the boy without alarming him.

RELIGIOUS NURTURE.—Habit-forming is one of the first religious practices because it is a means of developing the will. The special habits to be persisted in are those of religious observance, Bible-reading, prayer, free and wholesome use of Sunday and service to others. The principal part of a child's religion consists of the daily doing of duty. He must now learn the majesty of obedience. In order to be good he must know what is good and also the technique of doing good; therefore he must have practical ethical teaching. In his relations to others, whose influence may be very strong, he needs the companionship and protection of his parents. This is the most important time for training the feelings because "out of the heart are the issues of life." We must instill positive and active relations to goodness and help the child to do good because he likes to.

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twenty editions in Germany and has been successful in several other European countries.

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A small but adequate handbook on child-training, written from a father's standpoint. It is the only parents' book of which we know in which the various periods of child life are taken up in direct and definite order.

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This little volume contains a series of essays which mark out important laws of child life and principles of child-training, illustrated by interesting personal narrative.

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Discusses the morals, body, mind, religion, failings and home associations and brings all these things before grown-up eyes from the standpoint of the boy himself. In these days of the new view taken by social workers and educators in regard to boys and their tendencies and development, a book like this is sure to prove of value.

CHILD NATURE AND CHILD NURTURE, 102 pp., by Edward Porter St. John, published by The Pilgrim Press, Boston.

No less stimulating and suggestive than the author's widely appreciated "Stories and Story Telling" is this new series of brief outline lessons designed to deal with some of the most important and practical problems that every parent must face. There is not a paragraph but is vigorous, with a broad, spiritual understanding and a strong common sense. Absolutely practical are the suggestions about dealing with the Punishment of the Child and the Training of the Child in a regard for the property rights of others. The pages are full of questions and suggestions which set in motion new and effective trains of thought.

BOOKS CONTAINING REAL INSTANCES

BRINGING UP THE BOY, 227 pp., by Kate Upson Clark, published by Thomas Y. Crowell & Co., New York.

A book long established in popular favor, characterized by its good sense.

MAKING THE BEST OF OUR CHILDREN, the second series, 285 pp., by Mary Wood-Allen, M. D., published by A. C. McClurg & Co., Chicago.

The second volume of the series of two contains a great many simple and clear suggestions as to child government, each of them upon contrasted incidents out of real life.

CHILD, HOME AND SCHOOL, 307 pp., by Della Thompson Lutes, published by the Arthur H. Crist Co., Cooperstown, New York.

The author remarks in her foreword: "The book presented to you under these covers does not seek to lay down rules. It offers suggestions, relates experiences and seeks to arouse responsibility, sense of obligation and thought. We have not advanced untried theories.

SUMMARY

Experience speaks from each page, oftentimes bought at the price of tears and anguish, as experiences that are most valuable often are."

THE MOTHER'S BOOK, 323 pp., by Caroline Benedict Burrell, published by the University Society, New York.

A compilation of varied value, but containing in its last one hundred and fifty pages an unusual number of common sense suggestions about many matters of home management.

SOCIAL DEVELOPMENT AND EDUCATION, 433 pp., by M. V. O'Shea, published by Houghton Mifflin Co., Boston.

Describes the process of social evolution by which the child learns to live with other people, and shows how the child's social relations affect the problems of home management.

THE CHILD'S DAY, 180 pp., by Woods Hutchinson, M. D., published by Houghton Mifflin Co., Boston.

A book for children, but most desirable for the mother to read with the younger children in the home. It begins with the children's morning and gives the most practical suggestions about exercise before breakfast, bathing and brushing, food habits, hygienic habits in school and the whole practical side of physiology and hygiene which a child has the opportunity to practice during any day of his life.

THE CHILDREN'S READING, 344 pp., by Frances Jenkins Olcott, published by Houghton Mifflin Co., Boston.

A most admirably comprehensive guide for mothers. It has chapters covering the entire realm of children's literature, each one with a good introductory portion discussing the place of a particular kind of literature in a child's life and then giving a carefully annotated list of books. Unique features of the volume are a list of one hundred stories and where to find them and a purchase list of books with prices.

HOW TO ENJOY PICTURES, 290 pp., by M. S. Emery, published by the Prang Educational Co., New York.

Although this volume of Miss Emery's was published fifteen years ago, there is still no better book for those who wish to learn how to appreciate all the fine points of a good picture. She studies pictures by theme rather than by period or school, which is the right approach for children. There is a chapter upon magazine illustrations, one upon the processes of reproduction and one upon school room decoration. There is an illustration with each picture studied.

BOOKS UPON DETAILS OF CHILD TRAINING

NATURE STUDY AND LIFE, 514 pp., by Clifton F. Hodge, published by Ginn and Co., Boston.

The one best book to arouse an intelligent enthusiasm for nature-study. It has to do with all the common forms of animal and plant life, home-made cages, aquaria, aviaries, etc.

GAMES FOR THE PLAYGROUND, HOME, SCHOOL AND GYMNASIUM, 456 pp., published by the Macmillan Co., New York, by Jessie H. Bancroft.

This book is a practical guide for the player of games, whether child or adult, and for the teacher or leader of games. A wide variety of

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conditions have been considered, including schools, playgrounds, gymnasiums, adult house parties, etc.

BOOKS UPON SEX INSTRUCTION AND DISCIPLINE

FROM YOUTH INTO MANHOOD, 64 pp., by Winfield Scott Hall, M. D., published by Association Press, New York.

TRUTHS: TALKS WITH THE BOY, 95 pp., by Edith B. Lowry, M. D., published by the Forbes Co., Chicago.

CONFIDENTIAL CHATS WITH BOYS, 162 pp., by William Lee Howard, M. D., published by Edward J. Clode, New York.

THE BOY PROBLEM, 16 pp., by Prince A. Morrow, M. D., published by the American Federation for Social Hygiene, New York.

FOR BOYS APPROACHING PUBERTY, 4 pp., published by the Spokane Society of Social and Moral Hygiene, Spokane, Wash.

BOOKS UPON RELIGIOUS NURTURE

RELIGION IN BOYHOOD, 91 pp., by E. B. Layard, published by E. P. Dutton & Co., New York.

A study from the English standpoint of the formation of character in boys up to twelve. Most of the suggestions apply to schoolboys in private schools.

PRINCIPLES OF CHARACTER MAKING, 336 pp., by Arthur Holmes, published by J. B. Lippincott Co., Philadelphia.

Our best recent discussion of moral education. Dr. Holmes makes a careful study of what constitutes character. He summarizes the viewpoints of modern psychology, goes deeply into the sources of character, takes up habit-making and play, and gives a multitude of practical suggestions as to methods by which sound ideas and habits may be evolved in the making of good manhood.

EDUCATION IN RELIGION AND MORALS, 434 pp., by George Albert Coe, published by Fleming H. Revell Co., New York.

A broad and stimulating book. In the first part the author gives one of the clearest and most valuable summaries that has been made of the place of character-nurture in education. The second part is an unexcelled description of the religious impulse and development of a child. The third part describes our Christian institutions: The Family, the Sunday School and Church, Clubs, the Christian Academies and Colleges and the State Schools. In the last section the author summarizes the relation of the Church to the child and presents practically the present religious problems of education. There is a good bibliography. This is, on the whole, for minister and parent the one most useful book upon religious education.

THE CHURCH AND HER CHILDREN, 229 pp., by Henry Woodward Hulbert, published by Fleming H. Revell Co., New York.

A study of religious training from the standpoint of the Church. There are, however, chapters upon the Bible, stories, music and prayers appropriate to children.

BOOK III

THE HOME TRAINING OF ADOLESCENT BOYS

CHAPTER XVIII

DEVELOPMENTS OF ADOLESCENCE

So much has been said about the critical elements in the changes that come with the high-school age that there is danger lest we become morbid on the subject. Our fears often get communicated to the young people themselves. A youth is said to have explained some defect in his life the other day by the self-conscious remark: "You know I am passing through adolescence." Now adolescence is not a disease nor a diseased condition. It is on the whole the most glorious period of life, and if it does bring new moral liabilities, these are counterbalanced by the new moral resources that appear. With this outlook, let us try to find out how we may best strengthen and call into service these moral resources.

In order to understand how best to deal with young people in the home, let us briefly summarize the condition in which we find our children at about the age of thirteen.

PHYSICAL DEVELOPMENT

Physically there comes now a period of rapid growth, with girls from thirteen to sixteen and with boys from fourteen to eighteen or nineteen. This growth seems to come on in waves. The result is that the physical life consists of seasons of a sense of power alternating with seasons of pause and marked lassitude, often misnamed "laziness." The fact that the muscles and the bones sometimes have alternate spells of growth explains a certain self-consciousness, awkwardness and looseness of carriage which is very common to this

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period. There is a consciousness of new passions and powers which is sometimes overwhelming.

EMOTIONAL CHANGES

The emotional life now undergoes great and sudden changes. Instead of the apparent stolidity of childhood, the mental energies, especially when physical growth and energy are near their flood tide, are most lively. The young person craves the intensifying of personal life even to the point of intoxication. He has discovered that wings are better than nests. He wants to be out nights and to be entertained constantly. He desires to live in a larger world than that which he sees around him. His parents seem to him, as Tyler says, to know "very little of the glories of life and of this exceedingly good world." The result is that the ideals and activities of the home often appear little and humdrum, and he desires to break away from parental authority. He is self-assertive because he is for the first time becoming an individual. While on this quest for himself he often feels a joyous defiance and engages in wild larks, injurious habits and reckless defiance to law which often get him into trouble. Because of his insistence upon individuality he seems to us to be absolutely selfish. To the adult his restlessness appears to be simply contrariness. But the youth likes at this time to have all his doings taken for granted. He hates to be questioned, and sometimes he seems to enjoy giving the impression of having done something contrary to law or propriety by the romantic care he takes to cover up some trifling adventure. And if the youth be not bumptious, then morbidness (among girls) or shyness or shame and the inability to express himself (among both boys and girls) in turn cause him to be misunderstood.

The characteristic emotion of this period is ambition. The child is making building plans for his whole life. He has

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an unlimited sense of power; nothing seems impossible. It is at times surprising to the youth that everyone else does not recognize his ability or agree with his judgments. The lack of relationship between a boy's ideals and any serious purpose to attain them is illustrated by the incident given by Dr. A. H. McKinney regarding the boy who had a dream that his first original work of fiction at once attained a circulation of one million copies. During the same week in which he told his dream, the father received a report from his teacher stating that the boy was deficient both in spelling and punctuation! What need was there for such trifles as these as long as one could sell his writings so easily?

The situation in which the growing boy finds himself is complicated. For the first time in his life, due to his developing individuality, he begins to be thrown upon himself. He discovers, somewhat to his dismay, that enlarged privileges are bringing him enlarged responsibilities. If he wishes, as he always does, to spend more money, his father insists that he earn more and be more strictly accountable for that which he has. He finds a great contrast between what he dreams and what he can really do when he wakes up and tries to make his dream actual. His lack of judgment and self-control lead him into many costly experiments. Never were his self-expressions so enthusiastic—or so clumsy. He betrays his conceit and cannot help it. His humility over his blunders, failures and sins he keeps to himself. He becomes reticent.

So even his ambition has its setbacks. He is subject to alternate waves and lulls of personal satisfaction. "If the sun shines today," as John M. Tyler says, "it will always remain cloudless; if the maid of his adoration frowns, she will never smile again." He lives upon the Delectable Mountains or in the depths of the Valley of Humiliation—more frequently in the latter region than we suspect.

Not only is the youth distressed by his mistakes and mis-

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understandings, but he sometimes becomes discouraged when, during some one of the lulls in his growth referred to above, he suddenly feels a lack of physical or mental energy. At times, too, his old childish self seems to return. He is also sometimes haunted by fears due to ignorance of his physical nature or to misinformation which has come to him from surreptitious sources.

Because of these sudden alternations of feeling the idea of himself which he holds now is strongly self-conscious. Never before has he recognized his own personality; never before has he been so conscious of his perils, never so frequently subject to the unusual feeling that there is something about himself that demands settlement. These alternations of joy and despair are accompanied by a certain suddenness of personal development so that, as Kirtley says, his "expansion is by a series of explosions." Underneath all this apparent fickleness, there is what Dr. G. Stanley Hall calls "the profounder drift of his will," referring to the fact that below the surface billows or changing interests there is being felt the deep swell of a tidal life-purpose. The importance of this seething self-development is manifest. The boy's chief business now is, as J. W. Slaughter says, "his formation and projection of ideals." We arrest that development when we endeavor to construct a building according to our own plan.

This is a time of limitless interests. There is almost no subject in which it is impossible to interest an adolescent eagerly. His sense of potency is accompanied by the keenest and broadest intellectual interest, yet such is the fear of ridicule that both in and out of school the reserve of the youth often causes him to seem absolutely indifferent to topics upon which he feels the most intense curiosity. This strange reserve often creates an estrangement between himself and his parents and teachers. This estrangement is often intensified by the fact that one interest succeeds another

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rapidly, and entirely displaces it. Naturally, the parent feels that the child is fickle and has no continuity of purpose.

Because of his inability to see the practical relations of new intellectual subjects to his future and partly because of the poor adjustment of the school curriculum to his interests and needs, many a high-school pupil now loses enthusiasm for his text-books, becomes inattentive, fails in application to his studies, hates school. Let us parents not think of ourselves more highly than we ought to think and be blaming the school teachers too much. "It will probably never be an easy task for the school," says a sensible educator, "with its hours of impersonal mental application, to compete with the sex interests, the sporting interests, and the great complex of other social interests which make such an appeal to the adolescent. What a natural pull there is away from the humdrum! How can a boy who is feeling all the raptures and pangs of a first love hold himself down to the bromidic charms of Sir Roger de Coverley or to figure out on paper the velocity of falling bodies when he is all in a quiver to catch a three-bagger in the south field?" Many now want to go to work, partly to escape school and partly to earn money for their pleasures. Stealing, when it occurs now, is always for this latter reason. With boys especially there is often a *wanderlust*.

SOCIAL INSTINCTS

The boy's feelings about others are by this time undergoing a rapid series of changes. In the presence of those whom he knows and loves he manifests a new impulse to express himself, and a great deal of the boisterousness and self-assertion of these years is simply the endeavor of the child to let his adult companions know that he has arrived. The misunderstanding which his parents have of the meaning of this phenomenon, coupled with his new reticence concerning his discouragement, produces what parents have

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frequently remarked upon when they say, "Frank seems to have entirely changed in disposition nowadays." The change is not so much in the disposition as in the desire to express it.

Both self-assertiveness and rebellion would be impossible to the ordinary youth if he had to do things alone. "The one way," says Munroe, "in which he can bolster up his courage is to lean upon other boys like himself." Hence the arising of the "gang" and the strengthening through this mutual support of whatever good and also whatever evil instincts each of the individuals may have. His blind following of the "gang" is emphasized because of his eager hero-worship, and the leader of the "gang" is no doubt his hero. It is also a peculiarity of this period that the youth when planning an action thinks not only of something as to be done but also of another person as witnessing the achievement. His pleasure is not only in the thing itself but also in the thought of how it will be viewed by others or by one particular person. This immensely limits the field of "things that the fellows do" and at the same time gives an unnatural glamor to efforts in particular directions.

In the later adolescent years the social instinct—let us call it "the friendship instinct"—takes the special form of interest in the other sex. As girls mature physically a little earlier than boys, they manifest this instinct sooner and with a frankness that is sometimes alarming to their parents. Prepared as they may be by reminiscence for the fact that this instinct is sure to come, they have forgotten that there is a time when the subject of boys is to a girl as young as thirteen the all-absorbing topic of conversation and even of thought. The interest is innocent and ignorant and is often as much a form of early feminine jealousy of the other girls as it is of genuine interest in any individual lad. The maladies of silliness and of "giggles" are chiefly due to the sex-interest. With boys first love is chivalrous and unselfish but equally blinding to

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any other object. Such preoccupation constitutes one of the most difficult problems of the period.

At about the time when the boy begins to show his interest in girls, he is quite likely to desert his gang for a single chum, an action which has been interpreted as an escape for protection. He cannot endure the ridicule of his companions and he seeks sympathy from a comrade who is perhaps in the same case as himself.

It is no doubt the fascinations of the gang and the delight of first love that partly explain the disregard of the home folks that has been mentioned above.

MORAL AWAKENING

The keenness which the youth shows physically and mentally is also most deeply manifest in the moral realm. The religious life of an adolescent is at first largely one of feeling and later one in which thoughtfulness becomes predominant. During the era of feeling the growing boy or girl rises to heights of moral ecstasy. These, too, come on in rhythms, with lulls between. When the period of thoughtfulness arrives, there is often a break between the beliefs of childhood and those of maturity, and the religious experiences of youth, though in the main inspiring, are often poignant and disillusioning. Interest in religion does not always mean interest in church, and, partly because of physical restlessness, partly because church and Sunday school have not adapted themselves to his nature and partly because Sunday has been invaded by so many other occupations, many young people manifest a distinct dislike to going to church and Sunday school.

SUMMARY OF CONDITIONS

The physical development, the emotional changes, the social stress and the religious crisis all together cause this to be a most unstable, misunderstood, and yet hopeful period.

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The child now needs the sympathy, understanding and respect of adults as never before. The Psalmist said even of God: "Thy gentleness hath made me great." The facts that have been mentioned themselves suggest some of the main lines of action along which parents must move in the government of children. The quiet, stolid years of childhood are over and the time for corporal punishment, scolding, and nagging is past. The child is not only ripening but hardening into the character which is to be his for life. The time has come to make the transition from the management of the child by an adult to his own self-management. We exert our best influence now when we push from behind.

In this period when the child is never calm the parent must be always calm. We can never afford to be disquieted when he is. Especially must we keep hopeful when he is in despair. At this age when we are perpetually being annoyed by the superlatives, the shallowness, the moods, the unrestraint and the secretiveness of youth we must try, as Puffer reminds us, not only to remember how we ourselves once *acted*, but how we once *felt*. It seems incredible, but it is true, that we once had the same impulses as our child has. If we have forgotten, *our* parents haven't.

Now, when, as LeBaron Briggs wittily says, the youth wants to behave like a child and be treated like a gentleman, we have to be prompt with our forgiveness of his sudden, fickle tendencies, for if we do not forgive him when he is sorry, then he will soon not be sorry and will not care to be forgiven. Next to trust in God perhaps the chief virtue called for in parents now is a sense of humor. Next in commonness to the mistake of supposing that our children are exceptionally brilliant is that of supposing that they are exceptionally difficult. The chances are that they are neither. If you knew all that your neighbors conceal you would find out that they are sure that nobody ever had such hard chil-

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dren to bring up as they have. The fact is that *all* children of parts during this period are at times anti-domestic, "agin" the government, forgetful of their duty to their parents and even apparently dull in affection. All this is funny; if humor be the discovery of unexpected congruities in the incongruous, surely most of our experiences with our changeable young people are that.

This is also a time for renewed hopefulness. They were never so near the watershed that leads over into manliness and womanliness as now. They are also just about to become most enjoyable, for the first time in their lives showing themselves capable of being comrades on a level with their fathers and mothers. The parent must not expect much gratitude now from his child. He is too busy discovering himself to find out the sacrifices which his parents at just this time are making in his behalf. Yet, as Kirtley tells us, he hungers most for love and appreciation when he does not know how to receive it. Upon the completed building of childhood the youth is now adding an entirely new story, and our consciousness of the significance and beauty of the work must for a while be our only solace.

CHAPTER XIX

METHODS OF GOVERNMENT

PHYSICAL MANAGEMENT

THIS is not the place for a full discussion of the physical problems of adolescence. Only so much ought to be said here as to suggest the relation of physical care to the wholesome home life of the young.

During these years the young person not only has floods and ebbs of physical vigor, but he is often capricious in appetite, fond of new and strange foods, subject to new fads as to exercise, and especially likely to overdraw his bank account of bodily energy. We must try to continue a somewhat steady regimen of food, exercise and sleep for this as yet unsteady spirit, in order to establish a good constitution and save the child from becoming physically bankrupt. Now is just the time when fond parents discover an unsuspected talent for music or art in their daughters and insist upon adding "practice" to the already overloaded hours. This, together with parties and the theater, is pretty nearly the end of some young folks, the drain of energy showing itself upon entrance to college if not now. The old adage, "Nine hours of sleep and a clear conscience," is not a bad one. While too much and too intense social life is fatiguing, we cannot deny that excitement in a moderate degree is expansive to the soul of a youth, somewhat as crying is to the lungs of a baby. Yet we ought to be able to limit the social life of high-school young folks chiefly to Friday evenings.

In another chapter some suggestions are given concerning instruction and regimen regarding the sex-organs. Let us only remark here that it is equally important to remem-

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ber and sometimes to remind the youth that his otherwise unexplained fluctuations and restlessness are closely associated with his sex-development, so that he shall learn that they are not uncommon, and may not despair concerning himself. At this time, when the senses are more keen than ever before to color, sound and taste, when the love of beauty in nature allies itself to the love of human beauty, when there is a mental awakening almost every day to something that has always been seen or known but never appreciated, we may use the body as never before to help the soul upon its lonely way. "Much despondency and sense of sin" even, as Irving King reminds us, "is no doubt due to physical causes." And just here his advice is especially good, when he urges that we cure the introspection that is due to the new sensitiveness and consciousness of the flesh by giving the youth surroundings that are especially cheerful in tone and that furnish the stimulus to abundant and vigorous physical exercise. "He should have his attention turned outwardly as much as possible, cultivating interests in active, overt enterprises with other people, and avoiding the giving of attention to his own physical and mental states." Here is where athletics, wisely administered, comes to our rescue, the enthusiasm for personal prowess and for maintaining the glory of the school becoming a passion which, while not worthy of remaining as a life-purpose, nevertheless lifts above gross vices, precludes from morbid day-dreaming and tides the youth over to more serious interests. Many a young person is being kept in high school and college today by the desire to be "on the team," while unconsciously to himself he is ripening more serious purposes. The heroic not only in relation to athletics but in relation to nature is helpful here. This is the time for parents to encourage not merely ladylike nature study but camping, sailing, tramping. Now young persons respond to the sturdy zeal of old Ulysses

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“That ever with a frolic welcome took
The thunder and the sunshine, and opposed
Free hearts, free foreheads
One equal temper of heroic hearts,
To strive, to seek, to find, and not to yield.” strong in will

In these days of bodily irritability, while he takes the most careful watch-care concerning his child's bodily development, the parent endeavors to overlook minor outbreaks and to concede gracefully as many of the smaller issues as possible. Everything that annoys us is not of equal significance, and the wise parent, like a strategist, employs his heavy artillery only in an emergency. In order to keep the confidence of young people, the mother must be flexible. Mrs. Frances M. Ford wisely says: "She must give way in some of the little things in order to strengthen her position in the greater matters to be decided, and to turn the argument around, I believe that if she shows her sympathy and affection and understanding, morning, noon and night, in respect to these little things, she will find herself quite able to cope with the larger ones and she will come out ahead."

MANAGEMENT OF THE EMOTIONS

In the emotional realm the parent tries to help the child organize and interpret his changing experiences, meeting his doubts frankly and cheerfully, being patient with his sudden aversions and equally sudden fancies, and using praise much more generously than blame. While there is never a time when the child prizes good advice so little as during this period, he is so abjectly subservient to public opinion that he is grateful for all information concerning social usages, and usually responds, after a while, to the reiteration of the opinions of those whom he admires. It must be remembered that a very important preliminary to doing right is knowing

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what is right, and we, perhaps, expect too much in this direction. Skilful indeed is that parent who can succeed once in a while in slipping some counsel over his unsuspecting child.

We need to learn to bear with much seeming impertinence, which is ignorant or unintentional. A very successful teacher of boys states that the recipe by means of which she got along with them was this maxim given her by an older friend: "A boy can't insult a woman (and he *doesn't want to*). Never let yourself doubt it." Think that over.

We have said that the youth is never so clumsy in his expression or appreciation of affection as now, when he needs and desires it most. Remembering this, the home should redouble its affectionate manifestations. The welcome which awaited the child when he came into the world should await him every time he comes home. There are, as Kirtley tells us, "certain luminous hours—the home-coming hour, the meal hour, the play hour. On those hours life's high lights must gleam." Young persons seem especially sensitive now to certain regularities in the home festivals and reunions, assuming a fresh interest in the ritual of stocking-hanging and the tree at Christmas, insisting upon birthdays and other anniversaries and reminiscing with evident enjoyment about early homes and their joys. This interest is precious, and holds much content of family loyalty and pride. Parents and children will both hold these as most tender memories, and will always wish afterward that there had been more of them.

Of course the seeming impertinence and the clumsiness in the expression of affectionate emotions and also much of the "contrariness" are largely due to the fact that the young people are often nervously "on edge." "I feel all right if you don't ask me," the hysterical girl's reply to an inquiry as to her health, is quite typical of the emotional situation during much of this period.

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SOCIAL MANAGEMENT

In the social life of the youth we meet a varied and complex problem. At one moment we find it feasible to utilize emulation and stimulate him to imitate his hero. Again we crave the opportunity for him to be by himself so that he may learn to stand upon his own feet and think out his own thoughts. We often find it necessary to get the "gang" on our side and to chaperon its activities so that they may be harmless. Having won its confidence, we find that the "gang" is potentially one of the best friends of parents in the home training of the children.

The wise parent works with the "gang" and not against it. The child may be allowed an almost uninterrupted relationship with his group so long as that relationship is conducted under wholesome conditions. This especially emphasizes the necessity of the young person's having a room of his own. "He needs it," says Kirtley, "in his business of being a boy. If he does not get it at home he always wants to establish headquarters somewhere else—on the street corner, or a vacant lot, or in another boy's home; which always lessens his attachment for his own home. His self-respect and social standing require that he have a place where he can bring his friends; if he brings them there, they will be in a respectable place and not be apt to get their relatives in trouble. He will be proud to have his parents become honorary or sustaining members of the club; that will give those parents a chance to take the sting out of all mischief and renew the joys of long ago. His room is a social center, training him for life." We believe there is scarcely a home where this is not possible. Since so many of the gang's activities are naturally in the evening, a basement may be used where there is no attic, and there are fascinating possibilities in sheds and "shacks" in backyards.

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Parents are sometimes concerned because their children at this period become completely fascinated with some other person, frequently of the same sex, so that the acts, thoughts and feelings of the admired individual are of more interest than anything else in the world. But this is at least better than extreme self-absorption. If the person be strong and well-rounded, nothing but good can result. And if the parent has reason to believe that the person is not strong and good, the case is by no means hopeless. A good general rule is that the parent should crave to know personally and in the home everyone whom his children like. In the home circle the unwholesome acquaintance loses much of his glamor; brought into competition there with unusually fine young persons, invited there for the purpose, he may lose it all.

A word may perhaps be welcome concerning the proper attitude to take toward first loves. Here complete candor is desirable. Nothing could be more foolish than to joke a child about his fancy, because that is the surest way to make him secretive and to encourage him to continue his passion away from home. Invite the loved one to your own home, not of course in any guise than that of a schoolroom friend, and observe her well but kindly. Keep the acquaintance open and aboveboard. Try to know her folks, and get them to work with you in a mutual program. Friendships thus guarded may prove of life-long worth, or they may die a natural but innocent death. They cannot be hurtful. "If we try our best to make the best of it, we take the worst out of the very worst of it."

Now, more than ever before, we share the guidance of our children with others. They are at this time influenced about as much by the spirit of the "gang" as by ourselves. The influence of a particular chum may be even more powerful than that of a parent. We have also to consider the

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influence of the different ideas of parental control and personal privilege shared by the other homes of the neighborhood, and also the general sentiment of the community as to what is proper for young people to do. Says Mrs. Ford, "If all the mothers of a certain set of society were agreed on certain standards, it would be easier for the individual mother to hold strongly to the ideal of conduct or attitude, whatever it may be. Why can't you strengthen the backbone of the mothers of the community? Thoughtless mothers make things hard for the rest, and I believe that the thoughtful mother who gives herself to the work of a good sensible mothers' club is thereby saving time and work and perplexity for herself."

It is a curious fact that young people are independently thoughtful religiously before they are socially. This means that they begin to form their ideals before they do their code of daily conduct. There sometimes follows a certain inconsistency between the two. The child may be splendidly encouraging to us as to his purpose, and yet discouraging in his actions when with his crowd. *We must be patient until his actions begin to catch up with his ideals.*

Although we have used the word "government" in the title of this chapter, our task during this period is really to guide rather than to govern. We have now the perilous but important privilege of transferring authority from ourselves to our children. This transfer is less dangerous in the homes where provision has been made for it. In a previous chapter we spoke of the necessity of filling the treasure house during the years of fullness for the years of famine that are to follow. The child should by this time be in possession of a treasure house of good habits, of family traditions, of good ideals that have been crystallized by books, of good examples lived by his parents and friends, and by the inspiration of living and dead heroes. Out of this treasure

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house his life should be fed as he starts on his pilgrimage into maturity.

It would seem that, in a well-regulated family, while it is not desirable that one's life should be directed in all things by rule, yet some things should by this time have come to be pretty definitely fixed, as regards the daily program and the kind of behavior that shall be permitted under various circumstances. It is true that even in following out the old habits a new spirit begins to be discernible. The girl consults her mother less about the details of her toilet and the boy shuns the old-established, sympathetic intercourse. Even in the realms of habit there is manifested a growing individuality that makes the youth feel that he must now take charge of his own life. "If," says a wise adviser, "the mother can only be wise enough to let go of the arbitrary hand of parental authority and grasp with the gentle hand of kindly sympathy, she will find the grasp firmer, surer, and stronger with the passing years."

The limits of habitual action during these years should be not so much the judgment of the parent as the rights of others. So long as the young person is not making himself a nuisance to the rest of the family a good many acts may be permitted which cannot possibly do any harm except to himself, and which, perhaps, will hardly do that so long as they teach him the wiser way. Under this head perhaps comes the matter of clothing. Many a mother is distracted between a son who wants to go out in all weathers meagerly clad and a daughter who wants to dress unsuitably for a young maiden. She feels that she may take some risks with the boy, whose warmer temperature and greater resisting power will probably defend him from physical harm, but she prays for the day when the daughter may have sense and perception enough to see that the best charm of a maiden is not that she be gaudily conspicuous, but that she

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look like a child as long as possible. For this latter case no wiser word can be said than that of President Stanley Hall: "*Broaden by retarding.*"

One effective method of establishing happiness in a home, by mutual limitation of annoyance to others, is to call all the members together and form a partnership, with father and mother as the senior members of the firm, each child being apportioned some particular work which contributes directly or indirectly to the comfort of all the others. One contract, which was drawn up in an actual home, is quoted by Mrs. Birney:

" 'We, the undersigned, love each other with all our hearts, and we want to do all we can to make our home the happiest place in the world. We will try always to be patient, kind and thoughtful, and to do cheerfully, and to the best of our ability, whatever our part of the household work may be. We will try to close the doors after us in winter, and not to bang the screen doors in summer, to remember to use the doormat in muddy weather, to keep our things in order, to put the hammer back in place,' etc., etc.

"On occasion children are delighted with a certain amount of form and ceremony, and pleasure will invariably be derived from the drawing up of the contract, its impressive reading by father or mother, the discussion of it with further suggestions from the children, its final adoption by a unanimous vote, and lastly, the affixing of signatures, even the four-year-old having his hand guided, his name appearing in big, scrawly letters which differentiate it for practical reasons from the other signatures.

"Once a week the contract should be read aloud to the assembled family; no one should ever publicly be accused of having failed to live up to its spirit, but it should be tacitly understood on such occasions that acknowledgment and apology should be made for specific shortcomings dur-

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ing the week past; that is, such shortcomings as affected the entire or even great part of the family."

Another mother, of whom Mrs. Kate Upson Clark tells, appointed each morning one of her children "captain of the day." "The captain of the day was helped always first at table, the next younger was helped next, and so on, until the circle was completed." This captain took charge of the discipline during the day. "The idea of his responsibility is so fully impressed upon him that it is rarely necessary to interfere with the captain's discipline."

With an adolescent boy or girl this partnership of sympathy may wisely extend to confidences regarding the family concerns and anxieties. "Watch the youth of fourteen," someone says, "when his judgment is asked relative to some home arrangement; and if it is possible for you to agree with his suggestions, isn't it worth your tact and patience as you notice the glow of ambition and pride written all over the boy, as he realizes that he has actually formed one of the advisory board?"

Mere habit of course is helpless in solving the *new* situations of adolescence. But by this time there should also be some gathered strength of will. Someone has defined character as the sum of our choices. The young person who by this time has not only done the right because he has been obliged to, but has for some years consecutively chosen to do the right, is in a position not to be overwhelmed by the new consciousness and powers that are now his.

MORAL RELATIONS: WILL

Our greatest opportunity is in the guidance and education of the will. Fundamentally what all this turmoil and change indicates is this: The will is coming to birth. We dare not slash at it ruthlessly lest we destroy its vigor; we cannot let it grow wild lest it becomes dangerous. We believe with

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President Stanley Hall that the will is really a compound of our interests and we crave that the child shall carry the fresh enthusiasms of youth into the sober days of maturity. "The whole pedagogy of adolescence," says Dr. E. G. Lancaster, "is to inspire enthusiastic activity." We, therefore, quietly drop the word "don't" from our vocabulary. We endeavor to keep the youth active; give him something to do, with us, day and night. We give him his religion even in affairs of doing rather than of believing, and we make the transfer of responsibilities from ourselves to our children just as fast as it is safe to do so.

Every youth should do what he wishes part of the time, but should be definitely directed part of the time and should always have something besides himself to occupy his attention. "Something in which he is interested," says Kirkpatrick, "that stimulates him to achieve, even though not valuable in itself, is absolutely necessary. All sorts of stunts and fads may thus temporarily serve a useful purpose." Do we realize what a wholesome part physical training and athletics may have as time-fillers and outlets for otherwise aimless and unregulated energy? In the athletics of a well-conducted high school, which are not only accepted but actually regulated by the school faculty, we have a direct antidote for the soft sensuality of the age, a direct stimulus to school loyalty, a corrective to idle day-dreaming, a stimulus for scholarship, and a broadening influence by the travel, the business experiences and the sportsmanlikeness which are exercised in different ways through interscholastic competition.

Even better is some form of work or some little enterprise of business, because it is productive. A boy who has learned the value of a dollar by earning it is not so likely to get into moral difficulties as one who regards his father as a depository.

CHAPTER XX

RULING MOTIVES

WE must realize that we are now dealing with a creature who is beginning to get up speed under his own motive power. In these years when this motive power still needs guidance as well as stimulation, we have to find out what this power is like. What are the ruling motives during adolescence? One of them is

SELF-RESPECT

There is nothing that the young person dreads more than to be ridiculous. This explains his absolute determination to have his neckties and clothing of the extremest mode of which he has seen examples in his young circle. This also explains why his "gang" is to him public opinion, for it is the voice of what seems to him the highest tribunal. We may take advantage of this motive, even though it be not the highest one. It is a potent help toward cleanliness and neatness of person. It assists the child in learning social graces and in practising the outer signs of courtesy. So far as it conventionalizes his conduct it delivers him from the more brutal vices, and if the motive can be lifted to the level of the respect which a gentleman owes himself, it makes the child immune to the lower temptations, for, as President Stanley Hall tells us: "Of all safeguards honor is the most effective at this age." This is a good time in which to appeal to the pride of clan, to tell the stories of ancestors who were brave and pure and courtly, and to set up a standard for the family beneath which no member of it will care to fall. The school teacher finds that pride in

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the school is one of the most potent motives of student discipline.

"My children always sing better," the father of the Peet family of concert singers used to say in public, "when they are applauded." All lives give better music when they are praised. No matter what may be the perturbations in a parent's heart, he must steadily retain the attitude of expectancy for his child. No matter how much the child may become discouraged concerning himself, and during the moody years of adolescence there are many days of utter despair, the parent will always insist to him that, no matter how many mistakes or failures he may make, he is going to come out all right. More youths have been saved by feeling beneath themselves the solid rock of confidence of a parent than by any other one fact. "It is," says Orison Swett Marden, "a very dangerous, wicked thing to destroy a child's self-faith." Children are very easily discouraged. Some of the most hopeful children develop very slowly, while some brilliant children show, during the process of development, very trying traits. While overpraise is as bad for a child as utter neglect, appreciation of the effort and enthusiasm shown by the youth at playing the violin, at making some little composition or some mechanical device, may be just the inspiration needed to bring forth a nascent talent to the sunshine.

In his "Mind in the Making," Dr. Edgar J. Swift gives us a striking catalog of instances, many of which are familiar, of men who became great who showed little promise during adolescence. Charles Darwin was "singularly incapable of mastering any language." His father told him he would be a disgrace to himself and his family. Napoleon Bonaparte stood forty-second in his class at the military school, but who were the forty-one above him? Patrick Henry "ran wild in forests like one of the aborigines and divided his life

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between dissipation and the languor of inaction." So little ability did Sir Isaac Newton show that at fifteen he was taken out of school and set to work upon a farm. Lord Byron succeeded in reaching the head of his class only by inverting the proper order so that the most ignorant were temporarily placed first. Oliver Goldsmith's teacher "thought him one of the dumbest boys that she had ever tried to teach." Henry Ward Beecher was a "poor writer and a miserable speller, with a thick utterance and a bashful reticence that seemed like stupidity." *One simply cannot afford to prophesy failure for a boy who has not found himself.*

HERO-WORSHIP

Another ruling motive is that of hero-worship. "Every man," someone has said, "is some boy's hero." Many a boy who would almost fight at the implication that he is a "good boy" is quite willing to show any of the qualities that characterize the man he admires, who may chance to be one of the best of men. The youth is now a loyal St. Christopher, searching for his strongest master. A great privilege for the father is to be his own son's or daughter's hero during these impressionable years. You can guide a youth, Kirtley tells us, in the course you want him to take by the interest he takes in those who are going that way. What an extraordinary personality must have been that of Mike Murphy, late athletic coach at the University of Pennsylvania, who could say to the men of a losing football team between halves, "If you can't win for the sake of Penn, if you can't win for the sake of your mothers and sweethearts, go into the game and win for me!" They won the game. How many men do you yourselves know who could say a thing like that and not be laughed at? That such a man should live and not only talk so but be followed to victory is not at all incredible to your adolescent son. He has just felt that way toward some man himself.

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Was Dr. Slaughter too emphatic when he said, "The chief value of great men is to fertilize the imagination of adolescents"? He was saying that heroes have not appeared in the world's history at random. They are the final expression of various vocational types—the sailor, the soldier, the engineer, the adventurer, the man of affairs. Thus they connect themselves with the interests of childhood, and inspire children and youth to follow them. It is of distinct advantage if we can bring our offspring into either personal or imaginative relations during adolescence with men who are leaders, particularly in the vocational fields toward which our children themselves seem inclined. Even better is it that they should know a man or woman who is grandly following one of the idealistic callings. Some of us have felt that it was asset enough for such a life as his that Dr. Grenfell should come to the States every other winter from his heroic work in Labrador, simply that our young people might meet him and grasp his hand.

In reply to the question, "How can I gain the confidence of my daughter?" a wise mother has answered, "Never, never lose it; retain it, give sympathy, enter into all her plans and sympathize in all her trials; these may seem small to you, but they are her trials; and when you do not approve, do not be *too* stern and drive her from you; a word of advice and counsel will do more good than scolding and prohibiting." So anxious are parents both as to the good conduct and the good reputation of their children that nearly all need that admonition which is more required during this period than any other: Don't nag. It is hard to endure in silence the noisy turbulence, the ungoverned expressions of passion, the thoughtless and selfish conduct of this era, but the parent can never hold a large influence over his growing child by being little himself. It is the parent who retains a certain large, tolerant attitude toward his child who reaches that happiest of all periods, the

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time when the young man or woman actually wants the counsel of his parents. It is perhaps fortunate that during adolescence all boys and many girls tend to turn from their mothers to their fathers. Men, because of their broader daily experience, are supposed to look at things in a larger way, and the father who appreciates his privilege ought at this time to be in a position to be trusted and depended upon as never before.

There are some possibilities in calling the attention of our children to the finer traits in the leading members of their "gangs" or sets. The appeal of the Bible now more than any other period is that of heroic biography.

RESPONSIBILITY

Another ruling motive is that of responsibility. Many a boy will do work well if he is in charge of the job. Now, more than ever, we should give very young people chances to use their sense. This is perhaps the place in which to emphasize the value of dealing fairly with our children in financial matters. In many homes there is no definite understanding as to what money shall be given to the children; in others the small allowance of earlier years has been continued, the parent carelessly thinking that it represents as much as the child ought to spend on his pleasures. The result is that when the boy or girl wishes any special indulgence he goes to his father, who responds according to his mood or immediate ability; then he holds up his mother for the rest. The father feels consciously that he is not handling this as he does other financial matters, the mother recognizes her weakness in yielding to entreaty, and the youth feels that he has been treated like a little child. The writer is very strongly convinced, both by theory and experience, that the only proper way to treat a child in the home is to give him a weekly allowance, which will be one fifty-second of the care-

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fully estimated cost of the child's needs during the year, exclusive of board and such accidents as doctor's bills, to be paid over to the child without question every week. By this method the child gets an opportunity to learn the value of money by having enough to learn the value with. We do not teach children to swim in the bathtub, and we do not send them to school without text-books; yet we expect them to learn the uses of money without money. The author recalls his first experience with this plan with mingled pleasure and amusement; he remembers how, as a result of his first experiment his second son refused advice regarding the matter of the purchase of a suit of clothes, and came back from town with raiment so loud in color that the dogs in the street fairly barked in derision. The experiment was not such an expensive one, since the suit was not entirely inappropriate for everyday wear. The next time the boy eagerly sought the advice of his father, and now he can choose his clothes more wisely and more carefully than his parent.

The value of this plan is more than that of a device, for it is really a principle. The child, partly because of his own preciousness and partly because he is of some real financial value to the home, deserves to be recognized as a sort of partner. What he receives should not be doled out as a sum given an infant, but a fair share of the family income should be his. In return for this he should, of course, perform his share of service. What that service shall be should be put in the form of a contract at the time he begins to receive his income. The receipt of this allowance, like his father's receipt of salary, should depend upon his fulfillment of this contract. It is astonishing how far-reaching are the effects of this plan. It applies not merely to financial affairs but to the determination of other questions. The matter of money is so closely intertwined with all a young person's pleasures and problems that the placing of the youth upon his own responsibility and

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honor works out many difficulties of a varied character. The writer can recall hardly any instance during the last four years when it has been necessary for him to interfere arbitrarily in any matter in which his children's decisions were involved. He has often overheard, some evening, part of a telephone conversation in the room adjoining his living-room, in which it was apparent that one of his sons was receiving an invitation to a party. The reply would be, "Hold the line a moment until I look at my book to see if I have a date." The book to which he referred was, of course, his account book. Sometimes he would reply regretfully that he found that he did have an engagement; again the answer would be a glad acceptance. But sometimes an even wiser answer would be given. "Wait until I see you tomorrow morning, and I will tell you whether I can go or not." This meant that there was money in the treasury, but that the boy wished to think over night whether the pleasure was worth while. The father found that all things were being measured by this criterion: "Is it worth while?" As soon as the child begins to judge by this standard he is an adult in reason and may be safely trusted in the major part of his own decisions.

As to the question whether young people should now be paid for tasks performed about the house, the writer finds himself in hearty agreement with Kirtley:

"To some extent his work ought to have material remuneration. Often he wants no more than the pleasure of helping and the appreciation he deserves. Those two rewards must never fail to come. If there is no form of interest he can take in his work, it will become only eye-service. . . .

"It is of the highest importance that he receive some of the rewards in order to gratify and train his sense of ownership and responsibility, to satisfy his sense of right and to secure the uncoerced co-operation of his will. The sharing may be in indirect ways. Even if his part goes back into the

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common fund for the support of the family, he is usually willing, provided he can have the pleasure of being in the combine, and can retain his sense of freedom.

"His ownership of his earnings is to be recognized, even though he is not to be left without instructions as to the way he should handle them. Habits of thrift must be taught both in the work done and in the care taken of his possessions."

Let us beware, however, lest the only times that we are serious with the boy should be when we are urging him to "make a success" in the sense of making money. Really, getting a lot of money is by no means a part of religion, and only the home which believes and teaches what the main business of life is to be, is the home that can give a youth a religious basis for living.

It is hard for us to realize, as President King says, that "one of the inalienable rights of every human being is the right to make at least some blunders of his own." It is the rather startling theory of Gerald Stanley Lee that some people are prevented by reading of sins in books from committing some of their own. It may be that some of the faults of youth have a similar immunizing value in forestalling more serious deeds that otherwise might be committed later. In learning to swim we expect a boy to begin by floundering; nevertheless we put him in the water; in learning to play baseball or golf, we expect him to miss the ball; nevertheless we put into his hands the bat or the stick. We do not, however, show a similarly free willingness for actual experiment in other matters of choice. The boy wants to go to places where his parents feel they cannot permit him to go; other boys go, why not he? Is it not time that he was taught self-government? Soon they cannot prevent him, as in the past, by simply prohibiting. "Would it not be wiser to say," as an experienced mother suggested, "'Now, my son, it is time you

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learned to decide for yourself. Only a few years, and you must go from under the parental roof. Then mother and father may not be near to decide for you, even if you desire it, as no doubt you often will, so I shall not say you cannot go, but leave you to decide. You have perhaps had better teaching than some of the boys you mention; if so, more will be required of you by the hand of God. I have confidence in you, and believe you want to do right. I shall be glad to advise you, but must leave you to decide.' By this course you may teach him a lesson in self-government, which is so frequently neglected. When your boy gets from under restraint, never having exercised the power of self-government, of self-control, he goes into vice, and we wonder why the children of good parents should turn out so badly."

We have advocated during the earlier periods of childhood some measure of natural penalty. We must still trust ourselves, and our children to some extent, to this method. Since we can no longer punish the child, we must allow him to punish himself. While it sometimes seems to us that the results of his conduct in pain or loss of reputation are serious, they are bound to be less serious than if he made those mistakes later—as he is bound to do if he does not learn self-government now—when he is away from home.

The youth who objects very much now to the destruction of his own property by a younger brother or sister or playmate is prepared to recognize the fairness of paying for breakages which he causes himself, or accepting a financial fine for certain inconveniences which he causes to others. It is well, as far as feasible, to have some preliminary understanding or arrangement to whose justice the child will consent. It must be remembered that an allowance is inviolable and that once it is promised or given the parent has no right to take it away without the child's consent.

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Here is another argument for giving a boy a room of his own. He needs a sanctuary, a place to be by himself where he can think out his long, long thoughts, a chance to get out of the influence of his gang and even of his parents, so that he may become a personality. Through the decoration of his room he can objectify his own thoughts, expressing his growing ideals through the articles, both useful and ornamental, with which he fills it. Here in hours of overstress he can let off steam and make more noise than could be borne in any other part of the house. He will be fairly quiet everywhere else if he knows that there is one room always at his disposal for free self-expression. A boy as well as a girl sometimes wants to cry, and he ought to have the privilege of a wailing-post in solitude.

The youth is brought to full individuality chiefly by the exercise of responsibility. "The majority of people who have been of the greatest service in the world," says Mrs. Birney, "are those who are capable of taking responsibility."

CHIVALRY

The youth who hardly seems mature enough to accept responsibility for his own self proudly assumes the responsibility of caring for one younger and feebler. It is, perhaps, hardly ennobling for a woman to make an appeal of her own weakness, but a boy is always inspired when she appeals to his strength on her behalf. The teacher in school, the leader in a summer camp, and the parent in the home find that the youth who is asked to be responsible for the welfare of little folks seldom deserts or betrays his trust. "If he would be masterful, overbearing and pugnacious," says Munroe, "put him in charge of weaker or smaller boys, making him responsible for their safety, and, unknown to him, those wards of his will protect him far more than he will them."

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A LIFE PURPOSE

Gradually out of individuality grows a life purpose. The reader may not at first agree with that strong statement of President Eliot's: "The career-motive holds more spiritual content than any other." Yet interpreting the phrase broadly, is not this true? As soon as the youth has seized the helm of his own life, does he not find that he has repeated that critical experience which came to Robert Louis Stevenson when he said, reverently, that, after a restless youth, trying to master himself, he came at length "right about" and discovered that he had been in charge of "the helmsman, God"?

"It is not of so much consequence," says President Hyde, "what a boy knows when he leaves school, as what he loves." May not a part of the meaning be that his interests, his choice of a vocation, his friendships, his religious purposes, all that constitute his life-ideal, are worth more than all his book-knowledge?

COMBINATION OF MOTIVES

Let us not think that these ruling motives are like a set of push-buttons which when pressed in turn release certain currents of activity. They are rather like the notes of a piano, and the wise parent-player finds that he can make music by playing them in chords. Felix Adler instances the virtue of cleanliness, which he says we may arrive at by appealing at one time to the æsthetic instinct, at another to the prudential, again to the motive of self-respect, to sympathy, and sometimes to two or more of them at once. They all, he says, "say Amen! to the moral" instinct.

CHAPTER XXI

THE PRODIGAL

THE SITUATION AND ITS CAUSES

SOME children endowed with exceptional vigor and precocity do not yield readily to the governmental methods that have been suggested. The play spirit seems to have gone wild. They may be living in a world of baseless romance. Keenly desirous to know the world, with the passions of a man and the self-restraint of a boy, the vigor of a man and the judgment of a boy, such an one is ripe for any course of conduct which suggests itself to him. He may play truant constantly or drop back of his grade in school; he may run away from home; he may at home or elsewhere become dissipated; in any case, he is likely to enter into many changes, perhaps failing in one school after another or in one position after another and showing a discouraging lack of aptitude for anything in particular.

While this is the period when the boy naturally turns to his father rather than to his mother for complete understanding, the writer is persuaded that more prodigality is caused by alienations of sons from careless and unregarding fathers than by any other one thing. "What shall I do," pathetically wrote a lad of thirteen to me the other day, "to get my father interested in baseball? There doesn't seem to be anything we can talk about together, and as you can imagine we are not very good friends." It is not hard to prophesy the tragedy that will probably soon come in the future of that youth, just entering upon the most trying years of his life, when he is, so far as sympathetic fellowship is concerned,

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a half-orphan. How pungently Dr. Arthur Holmes pictures a common situation of the adolescent boy:

"He wants to do, in nine cases out of ten, exactly what his fond father wishes to save him from doing, exactly the things his father counts his own youthful errors: to play exactly the games and to have the toys his wise parent now considers a waste, an absolute waste of juvenile time that might be employed in learning something useful, something that would eventually enable the boy to gain a larger place amongst his future adult fellows or possibly secure for himself a little more of the world's goods. The untutored father cannot for a moment imagine that success in life can be measured in terms of a boy's world; is utterly oblivious to the fact that a boy is an individual; that he has a real world of his own; that in that world he has as much moral right to succeed in his way as his father has to succeed in his world in his way. The father does what he instinctively feels is right; the boy wants to do what he feels instinctively is right. The father is bursting with ambition to make himself a place in his world; the boy is bursting with ambition to make himself a place in his world. The friction comes about because the father is foolish enough to wish to impose his instincts upon the instincts of the boy. He will forever insist that it is possible to put an old head on young shoulders."

Most parents who misunderstand their sons have only a vague impression that they are disappointing; they are seldom able to take the lad's viewpoint and realize that constant antagonisms have developed in his mind into active animosity. It is the tragedy of youth that it is extreme, and many very good parents, whose only fault has been lack of insight, would be broken-hearted to learn that their children had ceased to feel affection for them. The writer has in mind a man whose parent had failed only once in appreciation of the son's motive, but in a matter of the greatest moment, who testified that

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from that time onward that parent's influence became a nonentity in his life and that thirty years afterward he was unable entirely to check the sense of repugnance which he had always carried. Such entire breaks are, fortunately, usually temporary, but they often last through the years when young people are most in need of loving and wise adult influence.

The attitudes of parents which most frequently cause alienation between them and their sons are two, and they are so simple that they might easily be avoided. One is that of intolerance—of regarding the boy, who is very likely something of a hero in his own circle, as an outlaw whenever he enters the house; and the other is that of stubbornness—of being unready to do that most fair but difficult thing, apologize to the boy when one is wrong.

When a young person is in the frame of mind described at the beginning of this chapter, no matter what the cause or occasion, what shall be done with him?

SHALL HE BE PUT TO WORK?

When a workingman finds his son restless or unsuccessful in school, he usually cuts the matter short by putting him to work. Sometimes this is the best course for those who are not the sons of workingmen. If the child is suffering from too much luxury and ease or too much spending-money or has become spoiled by too much play and athletics for serious work, this may be just what he needs, and it may teach him the value of money and of school. The work chosen, however, should be selected chiefly for its educative rather than its financial interest. It is to be thought of as another kind of school. The youth still needs an education, and to put him into a blind-alley occupation will not only stop his education but also take away his courage. The only possible advantage of this sort of drudgery is that he may get so tired of it as to choose school again in desperation. There is, no

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doubt, a type of boy who must get his education in this way, and if ours be one of these, we ought not to be discouraged if this turns out to be the course of study that fits him best. Sometimes superabundant energy put to work upon a business or a shop problem finds its own moral corrective. With a precocious boy, work has the advantage of giving the body time to catch up with the mind, and it avoids the danger which comes from sending a child to college before he is old enough to appreciate the best things a college has to give.

SHALL WE SEND HIM AWAY TO SCHOOL?

Another alternative, adopted by many parents, is to send a difficult boy or girl away to school. This is to be done only as a last resort. If the parents are actually incompetent through ill-health or engrossment or lack of ability, this expedient may be tried. The probability is that there is no one on earth whom such a boy or girl needs so much at just this time when he seems least to appreciate them as his own parents. The moral effect of sending a child into exile is itself to be deprecated. Parents, too, sometimes forget that the kind of school which they choose as a retreat for their son—a military academy for example—has also been selected by the parents of a good many other boys like their own. Wise and skilful though the teachers of such an institution may be, the boy is shaped so much more by his fellow pupils than by his masters that the moral results of such a polite reform school are often quite disappointing. There are a few schools where daily hard work, carried on with enthusiastic school spirit, is a part of the program in which a misunderstood boy may develop leadership, discover himself and learn to appreciate his home.

SHALL WE LET HIM WANDER?

It is not so dangerous for a bright-minded boy to go out

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into the world and earn his living as some parents suppose. In some instances it seems necessary to let the youth have free course for a while and provide for himself, while at the same time unobtrusively surrounding him with as many friends and helpful influences as possible.

INFLUENCES THAT WILL BRING HIM HOME

The prodigal usually returns. One of many influences may bring him back. We are told of the Prodigal in the parable that "when he had spent all, there arose a mighty famine in that land, and he began to be in want." The result of having his own way usually satisfies a lad within a short time. The time when he has used up his resources is apt to be coincident with the time when his new-found friends desert him and his new-found experiences pall upon him. Sometimes sickness of body and sometimes sickness of soul brings him back home. Sometimes he simply awakens from his illusions and knows the truth that his best future is to be where he belongs. Again, his experiences may have discovered for him new purposes which he hastens to return to fulfill. As to which of the home influences is most powerful in leading him back, it would be hard to say. Home itself, with its food, its friendliness, its understanding, no doubt powerfully attracts him. The patient love of those who have awaited his return and will welcome him without upbraiding is enough. Yet no doubt the homely influence of force of habit underlies almost every prodigal's return. He simply cannot break the lengthening chain of right-doing which has been forged for him ever since he was a young child.

Usually the combination of simplicity, dramatized activities, patient companionship and a just but stringent financial allowance, while retaining the child at home, will tide him over this time of unrest until he awakens to better sense and self-command.

THE PRODIGAL

One of the most reassuring facts about the prodigal deeds of adolescence is that while they may be very vigorous, lawless and even lustful, they are not often, as we suppose, manifestations of the will—that is, of the real and whole self of the youth. They are to a degree experimental and imitative, even conventional. These acts are like those of a lot of half-broken colts whose driver has not taken command of them. If they run loose long enough, the driver, who cannot control them, may like to persuade himself that they are going in the direction in which he intended to go, but what usually happens is that he suddenly shows unexpected strength and forcefulness and that they quietly subside and trot along under harness.

CHAPTER XXII

SEX DISCIPLINE

IF we be honest we must acknowledge that the sexual impulse becomes in the lives of many young men so powerful that even ideals, prayers and the influence of good fathers and mothers are hardly effective to stay the compulsion. No doubt the sex-hungers are stimulated by certain social facts: our high-keyed amusements, the relaxation of college and fraternal festivals, animal dances, the solitude and freedom of the first departure from home, the necessary postponement of marriage, the presence in the world of weak and foolish young women who are tempters, and the coarse masculine ideals that are still current. Within the young man, assisting his erotic tendency, is the instinct to dare, to experiment and to find out, and the equally ancient instinct to chase and to make love.

At this period, our great task is, as President Eliot has said, "to modify toward purity and chivalrous gentleness the animal instincts of man." To attempt to do this entirely by spiritual means is like trying to shovel earth with a silk spade. To endeavor to do it entirely by material means is like trying to shovel air with an iron spade.

The limitation of a solely idealistic approach is that it is vagueness without the basis of sound knowledge. The weakness of the eugenic ideal, for instance, is that the youth has no knowledge and can have little care for the welfare of the conjectural people of the future.

The disappointment which will come to parents who expect to secure right living entirely through spiritual appeals will be due to the fact that adolescence is not by any means en-

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tirely a spiritual period. It is, according to testimony of all psychologists, irresponsible, incoherent, restless and independent.

GOOD MOTIVES

Every possible motive must now be brought to bear to upstay the will and to keep the life stainless. With one the personal motives will avail: self-respect, the *noblesse oblige* that will not hunt down a woman or hurt a child, refinement and disgust, what Mr. Roosevelt calls "truculent integrity," and even the fear of personal injury. A deliberate choice for good may appear, based upon any or all of these self-formulated considerations. With another the social passion will be more effective: loyalty to clan, reverence of motherhood in the person of his own mother and in that of all mothers, chivalry to sisterhood in the person of his own and in the unwillingness to make a thrall of the sister of another, the sense of responsibility to society and the unwillingness to become a social criminal, the sense of outrage at contaminating the springs of birth, fidelity to the wife and children that are to be. With still another the religious motive will triumph: the manly fear of God, horror at sin, a passion for the pure kingdom of heaven on earth. The parents who watch with prayerful apprehension our young gladiators as they go forth to fight the lions will not be careful to pick and choose among motives, if only they can light upon those which will be effective. No doubt one counts at one period, and another at a later one. Whichever wins, let us use it. Of course the highest, if possible. Fear alone may drive a man to secret vice. The self-regarding motive may divert his selfishness to another channel. Yet, as has been bluntly said, it is better to be scared than syphilitic. And let us now call upon all the people who can help. The physician may broaden the scope of information, the athlete and the camp-leader may be strong examples of the strenuous life, good

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women are always helpful, busy companionship with truly strong men makes for spiritual athleticism. The church is never more helpful, with its unworldly passion for a better age, its brotherhood to children and younger boys—even its confessional and its periods of devotion.

RIGHT ATTITUDES

During boyhood, when sex matters were simply factors of intellectual curiosity, the passive acceptance of communicated facts and ideals was enough, but now, when they involve in every youth distinct, hard-won personal choice, the individual attitude is everything. No wiser word upon this has ever been spoken than that of Professor Maurice A. Bigelow:

“Unless we can devise some way to counteract the prevailing narrow, vulgar, disrespectful, and irreverent attitude toward all aspects of sex and reproduction; unless we can make people see sexual processes in all their normal aspects as noble, beautiful, and splendid steps in the great plan of nature; unless we can substitute a philosophical and æsthetic view of sex relationship for the time-worn interpretation of everything sexual as inherently vulgar, base, ignoble, and demanding asceticism for those who would reach the highest spiritual development; unless we can begin to make these changes in the prevailing attitude toward sex and reproduction, we cannot make any decided advance in the attempt to help solve sex problems by special instruction. First of all, sex-education must work for a purified and dignified attitude which sees vulgarity and impurity only when the functions of sex have been voluntarily and knowingly misused and thereby debased. If sex-education succeeds in giving young people this enlightened attitude, there will be little difficulty in solving most of the ethical and hygienic problems of sex. A young man who has caught a glimpse of the highest interpretation of sex in its relation to human life, in

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short, a young man to whom all natural sex processes are essentially pure and noble and beautiful, is not one who will make grave hygienic mistakes in his own life, and he will not be personally connected with the social evil and its diseases, and he will avoid almost intuitively the physiologic and psychologic mistakes that most often cause matrimonial disasters. Everything, then, in successful sex-education depends upon the attitude formed in the minds of learners; and towards this our major efforts should be directed."

There is a character, unfortunately not unknown in the high-school years, called euphemistically a "chicken-snatcher" and usually the manager of a high-powered automobile, the influence of whose example upon sensitive and hero-worshipping boys is analogous to that of the buccaneers upon the imagination of youths of the Age of Elizabeth. Reversing all the rules of chivalry and glorying in his immunities, this pirate of innocence, this deluder of pleasure-loving girlhood, often flourishes in a manner to cause right-thinking youths the same intellectual confusion as that which threatened the Psalmist when he saw the wicked flourishing like a green bay tree. His end does not seem as sure as the end of the wicked appeared to the Hebrew, and it requires all the shrewdness of a worldly-wise father to enable his son to see any fallacy in his career.

Gerald Stanley Lee says that "the first really important shock that comes to a young man's religious sentiment in this world is the number of bored-looking people around, doing right." Perhaps our greatest moral task with young people is to persuade them that it is not only wise to be good, but happy to be good.

What we want is not a grudging but a hearty allegiance to the cause of right living. "No virtue is safe," says Dr. E. O. Sisson, "that is not enthusiastic." It may be too much to hope that every young man will become a purity crusader,

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but he may at least be glad that he is on the manly side. In a fraternity of boys, several tens of thousands in number, ranging from thirteen to eighteen years of age, and called the Knights of King Arthur, those who attain the second degree, that of esquire, are bound together with chaste ideals and chaste living as one of their watchwords. It has been a matter of general observation, running now over a score of years, that those who thoughtfully take this obligation together with their companions absorb it as an integral part of their young characters and carry it on as a living principle into manhood. It is also a well-known fact that the surest way to commit a young college man to pure living is to persuade him to act, in some capacity, as elder brother to a company of younger ones. The Master's own motto, "For their sakes I consecrate myself," then becomes one of the cardinal doctrines of such a young man's life and acts as a guiding motive long after the special connection has ceased.

FURTHER INSTRUCTION

Of the matter of instruction now not much need be said. The newness is not so much in the facts as in the emphasis. Copulation is now, in the imagination of many chaste but inexperienced youths, dreamed of as a sensual heaven. Because of the mystery with which it has been surrounded, the generative act is thought of by many boys as, under whatever circumstances performed, the acme of human felicity. It is necessary to let them know that here, as in all other moral issues, the body is not all. The sorrows and wages of sin are nowhere more manifest than here. To harlotry belong fear, self-loathing, self-indulgence, quarrelsomeness, contempt, hatred, treachery, mercenary conduct, indulgence in drink, criminal impulses and despair. To marriage belong love, esteem, self-respect, forgiveness, courage, social obligations and sacrifice.

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A fair, open-eyed knowledge of the extent and the virulence of the sexual plagues seems to be essential. The main facts seem to be that gonorrhœa, formerly considered "no worse than a cold," is now regarded as a malady frequently characterized by complications, commonly explanatory of sterility, apt to appear many years after it was contracted and thus likely to affect one's innocent wife and children. Syphilis infects the whole body through the blood and is both communicable and hereditary. The youth who places himself in a situation where he may contract either of these diseases is risking his manhood and gambling with other lives—helpless ones—than his own. The removal of the veil of romance from prostitution should be complete. The daughter of shame should be recognized as in no sense alluring, but as in the majority of cases of inferior mentality, usually a virulent center of an infection whose visitations upon the unborn are the greatest of tragedies, and generally weak, ignorant, ill-treated and defenseless. Those who engage in clandestine sin are even more dangerous because more careless and ignorant, and they are generally of a social class—from the ranks of servants and working-people—whom no high-minded youth can wish to rob of their chief life treasure. Young men should also be told that—no matter what assurances may be held out to them—there are no precautions which will guarantee immunity either to their victims or to themselves as to the results of the act which constitutes their moral downfall.

The majesty of a clean family history is impressively shown by a group of facts that has recently been collected. One of the most inspiring is the history of the great Edwards family, compiled by Dr. Winship. Even more convincing is the story of the so-called Kallikak family, of which Professor Maurice A. Bigelow says:

"Even making due allowance for the depressing influence of the environment in which most of the down-and-out de-

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scendants in the degenerate line lived, the comparison between the normal and the abnormal lines from the same ancestor gives the most convincing eugenic evidence that has been discovered in the human race." Doubtless it will long be used as a basis for earnest impulsion of youth toward the establishment or continuance of a fine heredity. To those who have not seen the book Dr. Bigelow's summary will be interesting:

"A young man of good ancestry broke the moral law about one hundred and forty years ago and became the father of an illegitimate son by a feeble-minded mother. Of 480 descendants of this son, there have been 46 normal, many immoral, many alcoholic and 143 feeble-minded. The same man who back in the revolutionary days made a moral mistake which led to such awful consequences, later married a woman of good family and became the progenitor of a second line of 496 descendants, of whom 494 have been normal mentally (2 were affected by alliance with another family); and all have been first-class citizens, many of them prominent in business, professions, etc.

"This story of the Kallikak family will teach two important lessons: (1) The biological principle that defects, both physical and mental, are highly heritable, even for many generations; and (2) the ethical responsibility for the sexual actions of the individual who may start a long train of human disaster that may visit the children unto even later than the third and fourth generations. The second lesson is not biological but ethical, suggesting individual responsibility for conduct which may disastrously affect other individuals' lives. It seems to me that so far as general education is concerned, the ethical lesson is the more impressive and more likely to lead to voluntary eugenic practice by individuals. It is my observation that even many intelligent people are not seriously impressed by the biological evidences for eugenics considered

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as a general problem, but their reaction is one of interest when one begins to present the question of ethical responsibility for the transmission of physical and mental defects to future generations."

There are three lies that a father ought to nail as promptly as possible, which are told and believed as an excuse for sensual indulgence. One is that such indulgence is a necessity to virility. Give your son "The Physician's Answer," a small leaflet compiled by Dr. Exner, containing the names of over three hundred of America's leading physicians, who testify thus that there is not the slightest ground for any such doctrine, or remind him that the two classes that most feel such "necessity" are imbeciles and degenerates. Another is that at least one such indulgence is necessary to prove that one is capable of his marital duties. This, of course, is utter nonsense, and every young man who is vigorous enough to have occasional seminal losses knows that it is nonsense. One more idea is that since indulgence is natural and universal among the animals, it is a right and privilege that belongs to the higher human animals. This doctrine, perhaps, is the outgrowth of too much emphasis upon biological analogies. Even biologically the argument rather points the other way, for man is "the only animal who makes love all the year round," who copulates for any purpose other than reproduction, or who artificially stimulates his desires. But it is still more important to add that he is the only one who has a spiritual nature potent to restrain, guide and exalt his physical nature.

There is always need of specific instructions concerning the ideals with which young men should approach marriage. The greatest need is that they be encouraged to marry at all. Bachelorhood is often a social sin, compounded of cowardice and self-indulgence and a cynical view of woman. If every young man could be told that there are plenty of women in

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this world who are too good for him and that it is, other things being equal, his duty from every standpoint, personal, social and moral, to say nothing of it as a privilege—to expect, to seek and to endeavor to win one of them, we shall arrive at a desirable new Puritanism.

The things to be said about the physical regimen of marriage are of great importance, but they are beyond the scope of this volume. If the ideal of fatherhood, which we insisted should be instilled into a boy long before he has the capacity of parenthood, accompanied by complete information, can be carried all the way along, and the virtue of youth focussed in the family relation, even the simplest instruction will be effective, because it will be utilized by one who has the divine conception of marriage.

CHAPTER XXIII

RELIGIOUS NURTURE

RELIGION AS A PERSONAL MATTER

WHEN we talk about the religious nurture of young children we emphasize habit-forming and ethical teaching. These are two preparatives for good living that are administered largely by adults. They are two things that, after all, are externals. These are all good and proper because the young child is hardly a personality and is in a stage previous to a real awakening to religious impulses. But with adolescence all is different. Religion now becomes a personal matter. There is hardly a normal boy of fourteen or fifteen who is not keenly sensitive to impulses which, no matter what his home training and influences, we must regard as idealistic and altruistic—in short, religious.

Every part of the boy's being at this time has become sensitive to religious impulses. His bodily acts are now recognized, even by himself, as being expressions of the spirit. Especially close is the relation between the newly-developed sex-function and passions on the one hand, and the ideals on the other. Every boy feels a sensitiveness of conscience as to the control of this function and usually finds that his growing interest in the other sex has a bearing, favorable or unfavorable, upon the development of his religious ideals. The boy's intellect now carries him off into new curiosities and especially on a quest for the settlement of problems now for the first time recognized as personal. Socially, the boy's conscience seems for a while to be in the keeping of the "gang." Instead of being an individual character he and his

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chums seem to represent a conjunct character, each member of which contributes certain elements. Yet after a time it is noticeable that the boy has been maturing religiously somewhat more rapidly than he has socially, and after he is old enough to have succeeded in emancipating himself from his crowd it turns out that he has been achieving a definite religious as well as mental character of his own.

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The problem of writing about religious nurture for this period, then, is to say anything about the period that does not have religious bearing. It would almost seem to be enough to ask the reader to turn back through the preceding chapters of this portion of the book and reread them. Let us take a fresh start, however, by confining our discussion to some of the *influences* which, whether they are consciously so recognized or not, are important in affecting a boy's religious life.

We ought to grant at the outset that we do not know very much how the religious life develops. It is still true that "the wind bloweth where it listeth, and we hear the sound thereof, but know not whence it cometh nor whither it goeth: so is every one that is born of the Spirit." We are aware in a general way of those two types of people that William James made familiar as the "once-born" and the "twice-born." The twice-born have confessed themselves in literature; we know of their conversions, their repentances, their backslidings and their ecstasies, but really neither we nor they can say how much these experiences have had to do with the life of the will and with religious conduct. We ourselves who are of the same type look back upon some of these experiences as epoch-making to us, yet as they recede we sometimes grow a bit skeptical as to their relative importance. Boys at least pass through them and emerge apparently not much

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altered. It is still a fair question whether an enjoyable conversion has had as much effect upon the motives and after-life of a given individual as an hour of poignant shame over a failure.

The once-born are for the most part silent, and yet they form no doubt a considerable and worthy minority of the human race. Undoubtedly a large number of them enter the kingdom of God. But their religious experience omits a definite turning-point of crisis and lacks the emotional elements of the others.

CONVERSION

There was a time when, in orthodox Protestant homes, the great concern was that at the proper time the children should be converted. This is still with many parents the most earnest expectation and endeavor. The churches to which such parents usually belong arrange periodically for protracted meetings or special occasions in Sunday school when appeals shall be made to the young, the response to which shall be such conversions. Nobody can doubt the effectiveness for such a purpose of the incentives and methods which are used, and there are many versed in the psychology of religion who believe that such experiences are the emotional birthright of the young soul and that such committals are a powerful and divinely-planned reinforcement to the religious will.

Yet we must acknowledge that increasing numbers of young persons are being received into Christian churches who would be genuinely puzzled if they were asked whether they had been "converted," and it would be hard to prove that they do not become just as good Christians. This we believe on the whole to be wholesome. It indicates that boys are coming along in an increasing number of homes just as we have advocated, their wills trained by wholesome habit-forming, their social relations carefully guarded and

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shared by their parents, their intellectual doubts frankly met and their hearts trained to love that which is true, beautiful and good. In such households, loyal to the Church, there is the expectancy that the child will sometime be called to align himself with the divine institution which is like a large family, of which his parents and friends are already a part. Whether we all agree with these statements or not, may we not at least find a common meeting-point in the conviction that the experience of conversion is by no means the only influence to bring to bear upon an adolescent boy?

PRAYER

As has already been said, it is difficult for us to appraise the relative power of influences, but it would seem that *prayer* is one of the first importance, and never more so than in the days when a boy is learning by frequent failures to distrust his own powers and by increasing responsibilities to feel his spiritual loneliness. We have elsewhere urged (when speaking of the Religious Nurture of School Boys) that a boy's prayers should grow as he grows, but it is not easy during the reticent years to learn what a boy's prayers are like. It is certainly not to be supposed or hoped that a boy's private petitions are those which are occasionally heard from the lips of youths in Christian Endeavor meetings. We gather from those rare persons who have found it possible to organize small prayer-circles of boys of this age that a boy's prayers are extremely short and simple and that they are chiefly characterized by passionate petition for personal manliness. This, if true, seems wholesome. During the years when life appears to youth a good fight it would seem natural that they should regard the Eternal as their Champion and that communion should be to them a rehearsal of moral issues. Thus, I think, we should encourage boys to pray, and if also we can persuade them that those meditations which are characteristic of their

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solitudes may be turned Godward, then we help them to spiritualize their day-dreaming.

THE BIBLE

It must be confessed that *the Bible* often seems to lose its force during the adolescent years. Some boys conscientiously read it daily, but, one must think, as a sacred exercise rather than for its contents. They have heard its phrases so long that it does not grip the attention, and few boys know how to find their way in it.

We must be at least partly reconciled to this temporary loss of interest in the Book of books, for we must remember, what will be more distinctly pointed out a little later, that it is only a part of the whole tendency of youth at this time, which is to turn from books to life. In childhood the Bible was enjoyed as a story book; after youth has learned some of life's lessons, the Bible will remain to most men and women a permanent storehouse of personal religious experiences.

THE CHURCH

We often find this anomaly: that a boy feels religious impulses most strongly while at the same time he regards *the Church* with the most active distaste. Many boys become impatient with church-going because they are too restless physically to sit still. Sermons are hardly the natural nutriment of youth, and many boys have not the attentive power or the mastery of vocabulary to follow them intelligently through. To boys even more than adults the man behind the address is the principal thing, and the minister who is a friend of boys finds them a challenging and friendly part of his congregation.

We forget, too, that the domination of the "gang" follows the boy even to church. He likes to go only where his "gang" goes. If his "gang" goes to church or if he finds that

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a "gang" which he would like to join goes, then he is quite willing to go, but in later adolescence, if the companions of a boy are non-churchgoers, and the local church does not make strong endeavor to appeal to the boy's real interests, the problem of continuing such allegiance becomes a very difficult one.

The Catholic Church and the Episcopal Church have been especially wise, psychologically, in organizing themselves about the child in a fashion imitative of the family. The baptized child is accepted as a member of the ecclesiastical family, potentially regenerate. It is the tradition as well as the expectation that the child will come forward in adolescence to prove his knowledge of the fundamentals of the faith in the confirmation class; instead of waiting for a cataclysmal conversion—which may not come—before being admitted into full communion, the child is admitted upon attaining a fitting age and reasonable knowledge. And it is believed that in the solemn interim between the confirmation and the first communion and in the activities which follow, or in the fold of the church, with maturing character, spiritual life will gradually appear. So far as the influence of this plan can be thrown around children, what could be more admirable to secure a quiet, normal Christian development?

It is the writer's observation and experience that where religious committal through joining the church does not occur as the result of the process of training and study just mentioned, it almost invariably comes through the influence and example of companions. It would be hard to find a revival, Decision Day or any other church-membership campaign where the group-spirit is not depended upon, and few ministers who work more quietly ignore the influence of the "gang," clique or class in securing young adherents. This testimony to the conjunct nature of religious experience during adolescence has its meaning for the home, since it

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is a reminder that wholesome fellowships with children of similar age in the church life are often potent influences toward calling out into consciousness a hitherto unformulated but developing religious impulse. The positive value of young people's societies within the church, after committals have not been made, is not in their devotional exercises, which frequently strike an artificial note, but in their alliance of young Christians for self-protection and in their joint activities in the service of others.

THE SUNDAY SCHOOL

A great deal of distress is expressed because boys of this age lose their interest in Sunday school. It seems to be forgotten that they are apparently at this time not interested in any kind of school. Many a youth is so engrossed with his own importance just now that he does not care much what anybody teaches him about anything. A great deal that takes place during the "opening exercises" of most Sunday schools is to the average boy a bore. "The three-quarters of an hour singing is terrible" was the typical testimony of one suffering youth. Such exercises are particularly hard to bear if the lad has just been to church. His semi-familiarity with the Bible especially causes him to feel impatience with a course of study which reviews that which he thinks he knows all about. He is also likely at this period to scorn methods of Bible study which seem to him unscientific, and, by inference, to express contempt for the Bible itself. It is necessary that courses of Bible study during these years should be particularly cautious not to teach a boy anything which he will later need to unlearn. The same frankness and liberty of research which is given in scientific subjects in high school should now be applied to the Sunday school.

But the great interest of boys now is in what they call

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"real life." The popularity and success of courses of study which recognize this fact even in their titles, such as "Real Problems of High School Boys," "Life Problems of Young Men," "Young People's Problems," etc., show that the youth has now come to a time when he will no longer accept facts on trust; when he is impatient with the question-and-answer method; when he wishes to express his own opinions as well as to hear others in discussion. Our best boys' classes in Sunday school today are those in which strong, fearless men grapple in heart-to-heart contests with their pupils upon the problems of real life.

Over twenty years' observation has proven to the writer that the principal reason for the exodus of boys from the Sunday school during the adolescent years is the lack of good teachers. In this voluntary school, whose subject is life, the living teacher is everything. We are writing here from the standpoint of the home. If I as a parent had a son for whom there was available no worthy Sunday-school teacher, I would regard the school as a complete failure so far as that boy was concerned.

PERSONAL INFLUENCE

This simply goes to confirm the point to which we have been moving—that the best influence which we can bring to bear upon a boy religiously is that of a good hero. Professor Tyler quotes Wendell Phillips as saying that the power that hurled slavery from its throne was young men dreaming dreams by patriots' graves. He thinks, sensibly, that a great orator would have acknowledged that a few living patriots might vivify the dream without disturbing it. We parents ought to regard as a happy day that one when our sons find in Sunday school or in public school or anywhere else an adult friend who represents in his own person qualities which are really admirable for them to imitate.

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The writer recalls a splendid young Yale man whom two of his own sons had as a Sunday-school teacher for six years. When, toward the close of that period, he heard one of them say that he would rather be like Frank Werneken than anyone else on earth, he recognized the statement as no exaggeration, since both boys were recognizably absorbing the ideals of their hero. In the instance of one of them emulation of a manly high-school teacher actually determined the choice of vocation. It was the deep philosophy of the Fourth Gospel that the light of God is manifested only in the form of life, and so it has ever been. We need not entirely regret the temporary turning of boys from the Bible in their quest for a book of life written in real men, and we may well be persuaded that we can afford to allow our sons to lose some of the other good influences which we have commended if only they have found good friends.

But how shall we do this?

Well, we can be such friends to them ourselves. Do you know this is not as easy as it sounds? There are today plenty of indulgent parents, plenty of parents whose examples are worth following, but there is still a lack of parents who are companionable with their children. I sit daily at the center of a correspondence that comes from many thousands of parents from all over the country. Into the same offices come letters from their children. We thus get oftentimes both angles on a family situation, and I can truly say that I cannot remember a problem of the adolescent years that did not arise out of the distance that had come to exist between parent and child; nor can I recall a single one of the many successful homes which was not explained by a beautiful comradeship. Frankly, the trouble is that we love our boys, but we do not like them. Isn't that just it? We cling affectionately to their lives and health and future, but we do not like their clumsiness, their irri-

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tating ignorance and conceit, their maddening folly and obstinacy, their loss of all that we think is worth while.

I speak with the deepest humility upon this theme, for I regard myself as having been far from a model parent, but when I look upon the three splendid grown sons who regard me as a companion and ask myself how I can explain anything that I had to do with such a result, I can think of absolutely no explanation but that I tried to put myself in their places and to believe the best about them.

I revere a man who can pray with his children, but I speak reverently when I say that, though I cannot, I regard it as quite as religious a virtue that I can play with mine. It seems to me that incarnation, which is treated in theology as an isolated act of God, ought to become in life a human habit, and that it is the chief means by which fathers and mothers can bring their sons to God.

RELIGIOUS LIVING

Whatever may be the religious experience of a boy, we begin to feel that he has a genuine religious life when we first see him do something for somebody else. The writer of one of the epistles that bears the name of John says that "we know that we have passed out of death into life when we love the brethren." In the only distinct and positive statement which Jesus made regarding the nature of religion, he made religion a question of how a man behaves in the face of human need. He named six of the commonest of human needs—sickness, sorrow, loneliness, suffering, hunger, poverty—and suggested that our attitude toward these was the real test of our religion. It is this attitude, freely and generously taken, and not a system of dogmatics or ethics, which constitutes the religious life we ought to crave for our young people.

In the realm of service we have opportunity in at least

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three ways. The warm feeling of the boy for those who are less fortunate may now properly be expressed through gifts and deeds which involve some sacrifice on his own part. He may now assume definite responsibility with special needs and objects of care. He may devote himself with peculiar tenderness to the needs of those who are a little younger than himself.

Someone has said recently that "the most neglected religious need of the boy is that of being shown definitely what Christianity means for him along the line of his daily activities." We know that at least three-fourths of the religious action of an adult consists in doing his daily duties well. In this respect we must confess that a boy shows himself a crusader rather than a cross-bearer. I could easily imagine a high-school boy teaching a Sunday-school class and habitually neglecting to bring up the coal. The trait is human. We all would rather pick flowers than dig up weeds. I should be patient with this manifestation. I should not taunt such a boy with his public goodness and his meager private virtues. I should be thankful that he has the will to serve, and wait for the later consecration when he performs hated duties, as I do, only with grumbling.

CHAPTER XXIV

FACTS FOR ENCOURAGEMENT

THERE are some manifestations during this period, usually considered trying, that may be interpreted as really what we like to call "good signs."

The youth is garrulous. But this means that he is confidential. No matter if the boy bores you dreadfully with his football lingo or the girl with her school gossip, be thankful that they trust you so as to want to tell you their secrets. Never shut that door.

The youth is susceptible to unworthy companions. But susceptibility is impartial. He must be equally susceptible to good ones, if they are as interesting. Help him to better companionships. Don't try to shut that door.

The youth is not studious. Maybe he is protecting his health while growing; maybe not. The main point is not what he is getting out of school, but what he is getting out of life. Life is more important than school.

The youth has such crude moral conceptions. Crude but strong. And did you never notice how true he is to the few conceptions that he has succeeded in mastering?

What you may hope for is not finished characters, fully-matured judgments, perfectly polished manners, before the years of maturity. But you may hope for these: the general disposition to will well and wisely; the ability of your children to propel themselves after you have ceased to push them from behind; undying affection for yourself coupled with a growing appreciation of what you have meant to them; the

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power of handing on to their descendants and yours the goodly heritage of bodily, mental and moral soundness, with all that means to society and to the world; and, above all, the resolution to be of service.

It is a task well worth all it costs.

THE BOY PROBLEM IN THE HOME

SUMMARY

DEVELOPMENTS OF ADOLESCENCE.—Adolescence is the golden age of life. Physical development comes on in waves and lulls, and emotional, mental and moral changes accompany it. The characteristic emotion is ambition, involving at times the most sanguine hopefulness, alternating with periods of despair because of embarrassing failures. Social life is boisterous and buoyant; the youth becomes intensely loyal to chums and the "gang," and at some time during this period develops a new interest in girls. There is a moral awakening which is characterized at different times by emotional feeling and thoughtfulness.

METHODS OF GOVERNMENT.—Conservation of energy and encouragement to sane development of life are now important. The parent must endeavor to understand, as far as possible, the rapidly-changing emotions, and when he cannot understand them to be tolerant of them. Socially, he works with the "gang" and recognizes that boys are independently thoughtful religiously before they are socially, and so must be patient until the boy's actions begin to catch up with his ideals. In the moral realm we still build upon the basis of habits well established, although they are not sufficient for every new situation. Our greatest opportunity is in the guidance of the will.

RULING MOTIVES.—These are self-respect, hero-worship, responsibility, chivalry and life purpose.

THE PRODIGAL.—The skill and care of fathers are especially essential in order to solve the prodigal tendencies. It is sometimes necessary to take extreme means for a time, like putting a boy to work or even letting him wander; but the prodigality of adolescence is not generally decisive.

SEX DISCIPLINE.—We must now use every possible motive and develop every possible right attitude to meet the sex impulse.

RELIGIOUS NURTURE.—The need now is for religious nurture, by certain special influences which are helpful toward a definite religious life. Among these are the experience of conversion, the practice of prayer, a church life especially adapted to the boy's needs, a Sunday school which faces life problems courageously, and the personal influence of admired men, especially of fathers. The boy begins to live religiously when he begins to live for somebody else.

REFERENCES

Although child study has centered largely upon adolescents, writers have seemed to avoid dealing directly with the difficult matter of their home training. Consequently, the list of helpful and practical books is not long. A few books are mentioned dealing with the special problems of the period.

BOOKS UPON THE PHILOSOPHY OF MANAGEMENT

THAT BOY OF YOURS, 250 pp., by James S. Kirtley, published by George H. Doran Co., New York.

SUMMARY

Parents and teachers of boys will profit by the sympathetic view of boyhood of Mr. Kirtley, who takes the ground that there are no bad boys and that boys are made bad by misunderstanding. He discusses the morals, body, mind, religion, failings and home associations and brings all these things before grown-up eyes from the standpoint of the boy himself. In these days of the new view held by social workers and educators in regard to boys and their tendencies and development a book like this is sure to prove of value.

YOUTH, ITS EDUCATION, REGIMEN AND HYGIENE, 380 pp., by G. Stanley Hall, published by D. Appleton & Co., New York.

An epitome of the practical conclusions of Dr. Hall's large volumes on Adolescence in such form as to make them available to parents, teachers and reading circles. The chapters most helpful concerning moral training are the seventh, upon faults, lies and crimes; the eleventh, upon the education of girls; and the twelfth, upon moral and religious training.

CHILDHOOD, 254 pp., by Mrs. Theodore W. Birney, published by F. A. Stokes Co., New York.

Of this valuable book, Dr. Stanley Hall says, "The author has a head and heart so full of motherhood and so freighted with its lessons, and with the new and higher sense of its meaning that she has found the right way by intuition" * * * The book presents in unusually attractive, clear and forcible English the substance of what parents most need to know in order to make their influence more felt for good upon the rising generations." Mrs. Birney was the founder of the National Congress of Mothers. The book is unusual in its simplicity, its common-sense dealing with the problems of home life. It is written by a mother who knows whereof she speaks because she has practiced what she preaches.

HOME, SCHOOL AND VACATION, 220 pp., by Annie Winsor Allen, published by Houghton Mifflin Co., Boston.

The book deals with the three subjects indicated in its title: home training, school life and vacation employments. The book is all good, and the chapter on discipline deserves to be written in gold. One of the great values of the book is its excellently simple arrangement. There is a suggestive chart on normal child development at the close.

EDUCATIONAL PROBLEMS, two volumes, xiii, 710 pp. and 714 pp., by G. Stanley Hall, published by D. Appleton & Co., New York.

It is hardly to be expected that many parents will read all the fifteen hundred pages of this treasure house of information. Nearly everything President Hall writes is suggestive, some of it challenges opposition, but that only stimulates thought. The chapters of greatest value to parents of adolescent young people are the fourth, upon the religious training of children and the Sunday school; the fifth, upon moral education; the seventh upon the pedagogy of sex; and the ninth, upon the budding girl. Of all these the most sensible and practical is the one upon moral education.

THE COMING GENERATION, 402 pp., by William Byron Forbush, published by D. Appleton & Co.

THE BOY PROBLEM IN THE HOME

Book I—1. The General Confession. 2. Some Adventures among Savages. 3. The Young Pretender. 4. How a Child Does His Thinking. 5. Books and Firelight and Children's Faces. 6. The Gang. 7. The Religious Life of a Child. 8. The Wander Years. 9. The Modern Home. 10. The Art of Being a Godparent. Book II—11. Eugenics. 12. Health. Book III—13. The New Education. 14. Vocational Training and Guidance. 15. Some High School Problems. 16. Moral Training in Schools. 17. The Social School. 18. Defective Children. 19. Play and Playgrounds. 20. Clubs for Street Boys. 21. Camps and Outings. 22. College and the Child. 23. The Beautiful Ordering of Life. 24. A Child Educating Himself. Book IV—25. The Regulation of Child Labor. 26. The Juvenile Court. 27. Reformatory Methods. 28. Dependent and Neglected Children. Book V—29. The Sunday School. 30. The Church Living with Its Children. 31. The Christian Associations. 32. The Larger Nurture. A Program for the Betterment of Boys and Girls.

TRAINING THE BOY, 368 pp., by William A. McKeever, published by Macmillan Co., New York.

The motto of this book may be expressed in these words: "Train the whole boy and not merely a part of him." In writing this book, the author has sketched a practical plan for rounding out the whole boy, placing the emphasis upon all rather than some of the forces necessary for complete training. He devotes considerable attention to habit-forming and social training, but his emphasis is upon industrial and vocational guidance. Common sense is the keynote of all that Professor McKeever writes.

BOOKS UPON CHILD STUDY

THE ADOLESCENT, 100 pp., by J. W. Slaughter, published by George Allen & Co., London.

An astonishingly fruitful little book. The author avoids the note of alarm which underlies much writing on this subject and speaks very instructively and hopefully upon many of the home problems of this period.

THE INDIVIDUAL IN THE MAKING, 339 pp., by E. A. Kirkpatrick, published by Houghton Mifflin Co., Boston.

More brief than G. Stanley Hall and more completely covering the entire development of child life is this study of the stages through which a young person passes from birth to maturity. The chapters upon adolescence are especially full of interesting detail and contain a good many illustrations from the lives of individual children. There is also in each chapter a number of sensible suggestions for dealing with the various phenomena of each stage of development.

GROWTH AND EDUCATION, 294 pp., by John Mason Tyler, published by Houghton Mifflin Co., Boston.

A very valuable book upon the way a child grows. Dr. Tyler lays a special emphasis upon the necessity of guarding the youth during high-school years from excesses of work or play. He has a very wise word as to the necessity of watching girls during the grammar-school years lest they shall enter high school and continue in college over-strained

SUMMARY

and tired out. The book is characterized by good sense and the parent will find it full of many helpful suggestions.

BOOKS UPON SEX DISCIPLINE

REPRODUCTION AND SEXUAL HYGIENE, 149 pp., by Winfield S. Hall, M. D., published by the Wynnewood Publishing Co., Chicago.

THE AMERICAN BOY AND THE SOCIAL EVIL, by Robert N. Willson, M. D., published by John C. Winston Co., Philadelphia.

HEALTH AND HYGIENE, 16 pp., by Prince A. Morrow, M. D., published by the American Federation for Social Hygiene, New York.

THE PHYSICIAN'S ANSWER, 16 pp., by A. E. Exner, M. D., published by Association Press, New York.

SEXUAL HYGIENE FOR YOUNG MEN, 4 pp., published by the Spokane Society of Social and Moral Hygiene, Spokane, Wash.

THE STRENGTH OF TEN, 32 pp., by Winfield S. Hall, M. D., published by B. S. Treadwell, La Crosse, Wis.

THE KALLIKAK FAMILY, 121 pp., by H. H. Goddard, M. D., published by Macmillan Co., New York.

This is the most astonishing and suggestive practical study yet made in the eugenic history of a single family.

SEX INSTRUCTION AS A PHASE OF SOCIAL EDUCATION, 16 pp., by Maurice A. Bigelow, published by the American Federation for Sex Hygiene, New York City.

Dwells especially upon the importance of such instruction in its relationship to the family and social life, particularly emphasizing the considerations which appeal to older boys.

BOOKS UPON SOCIAL PROBLEMS

THE BOY PROBLEM, 219 pp., by William Byron Forbush, published by The Pilgrim Press, Boston.

This book begins with a resumé of the child study of boy nature. It gives a very careful study of the social instincts. There are two chapters on the social organizations of the day for boys and the book closes with sections on the boy in the school, the church and the home. This book has been especially useful to social workers with boys.

THE MINISTER AND THE BOY, 171 pp., by Allan Hoben, published by The University of Chicago Press, Chicago.

A book urging ministers and churches to take a more definite and practical and continuous social relationship to boys. The writer has had a varied experience with boys of all classes in a city and no one has presented more impressively the social duty and obligation of the religious world to the growing youth.

BOOKS UPON RELIGIOUS NURTURE

EDUCATIONAL EVANGELISM, 265 pp., by Charles E. McKinley, published by The Pilgrim Press, Boston.

A discussion of the religious discipline that is most desirable for the years of adolescence. This is a book which deserves to be better known. The author sketches in a simple but inspiring form the normal

THE BOY PROBLEM IN THE HOME

moral development of an adolescent boy or girl. He then shows the kind of religious approach which is desirable for each evolving period. He discusses helpfully the place of both the home and the church in these years of crisis in the life of growing youth. It is a most helpful book for parents and a most inspiring one for church workers.

THE BOY AND THE CHURCH, 190 pp., by Eugene C. Foster, published by Association Press, New York.

Boys who are under religious influence—Sunday-school boys and church-going boys—these only it is of whom Mr. Foster writes. He knows from a large experience in both church and Y. M. C. A. work that a considerable proportion of these very boys not only drop out of Sunday-school ranks, but they go clear over to swell the ranks of the wayward and the delinquent. Why is it, and how shall it be prevented? To this one problem Mr. Foster addresses himself. Reclaiming is good, but preventing is better. It is a necessary text-book for the home, the Sunday-school worker and the minister.

BOY LIFE AND SELF-GOVERNMENT, 210 pp., by George Walter Fiske, published by Association Press, New York.

The book opens with a description of boy life, including a study of boys' instincts. There is a careful analysis of the epochs of body and youth. A discussion of clubs for boys follows, giving details of organization. The book closes with two sensible chapters on the boy's religion and the boy's home. A useful book for parents and social workers with boys.

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